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SIR TRISTREM

SIR TRISTREM

EDITED BY

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ADVOCATE

“Over gestes it has the steem,
Over all that is or was.”

—*Robert Mannyng of Brunne.*

Printed for the Society by

WILLIAM BLACKWOOD AND SONS

EDINBURGH AND LONDON

MDCCCLXXXVI



Bayerische
Staatsbibliothek
München

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INTRODUCTION.

I.

THE STORY.

AN outline of the main events and episodes of the love-story of Tristrem and Ysonde will fitly precede what has to be said by way of introduction to the Scottish version of the tale. This is the story, rapidly sketched.

Roland of Ermonie cherished a secret love for Maiden Blanchefleur, sister to King Mark of England, and was treacherously murdered by Duke Morgan. Maiden Blanchefleur, on hearing of his death, gave birth to his son, whom she named Tristrem, and handed over to the care of Rohand, a trusty steward. Then, leaving him a ring for a sign of the boy's parentage, Maiden Blanchefleur died of a broken heart. Rohand was faithful to his trust. He passed the child off under the name of Tramtris as his own son, and educated him for fifteen years, teaching him venery and minstrelsy, and old and new laws. The boy studied assiduously, to the joy of all who knew him; but a great misfortune was at hand. The captain of a Norwegian ship, touching at Ermonie, sent out a challenge to chess-players, which Tristrem accepted. Defeated again and again by the skilful youth, he refused to pay his stake, and

treacherously bearing his victor out to sea, put him ashore in an unknown land. Tristrem wandered with a heavy heart over hill and through forest, till he came upon a pathway where he met two pilgrims. As they went through the forest, telling him that he was now in England, they met a party of huntsmen breaking up the stags: and now Tristrem's training stood him in good stead; for, shocked at the rude fashion in which the huntsmen bungled their work, he was constrained to interpose. He made his quarry so deftly, that all present saw in him a youth of no common order. They took him to King Mark of England, and told of his adroitness. The king received him with royal hospitality, and soon was won by the charm of the youth's skill in sport and minstrelsy. Thus, after all his troubled wanderings, Tristrem at length became the darling of a brilliant court.

But the trusty Rohand was desolate at the loss of his master's child, and could not rest at home. He went through seven kingdoms to seek the boy. He was reduced to rags, when, by good fortune, he met the same two pilgrims who had encountered Tristrem, and was by them directed to Tristrem's presence. The youth welcomed his foster-father, and commended him to his benefactor, King Mark. Rohand, moved at the strange fate which had brought Tristrem into the care of his kinsman, told the king the true story of the boy's parentage. The ring of Maiden Blanchefleur had never left her son's finger; and seeing in it a confirmation of Rohand's tale, the king gladly acknowledged Tristrem as his nephew. But Tristrem, too, had heard the story of his birth, and was now aflame to avenge the foul murder of his father. King Mark reluctantly equipped him for his expedition against Duke Mor-

gan, who now ruled in Ermonie. Thither Tristrem sailed, taxed Morgan with his guilt, and claimed his just inheritance. But the false duke resisted, and it was not until he had been slain by the hand of Tristrem, that the country was restored to its true ruler, who, after a two years' sojourn in the duchy, made the trusty Rohand king, and returned to his uncle's court.

Here, too, the proved knight, Sir Tristrem, found work for his sword. For Moraunt, brother to the Queen of Ireland, had come to claim from King Mark an unjust tribute. Tristrem resented this wrong, and challenged Moraunt to single combat. They fought, and Tristrem clove the brain of Moraunt, leaving in his victim's skull a fragment of his sword. But he did not escape unscathed. Wounded almost to death, he lay three years upon a bed of sickness; but he could not overcome his desire to see fresh faces and new lands, and, sick as he was, put out to sea from the port of Carlioun. He came ashore in Ireland, and the queen set about curing his wounds. Tristrem, remembering that he had slain the queen's brother, assumed his old name of Tramtris, and gave himself out as a trader. Yet he still showed his skill in minstrelsy.

At that time there dwelt at the court of Ireland the king's daughter, Ysonde, a maiden of lovely aspect, who was clad in new garments, and took delight in listening to music or reading a romance. She was so well instructed in all manner of arts, that no one was wiser than she, except Tramtris the trader. So he stayed for a time at the court of Ireland as her tutor, and when he had received many gifts, sailed back to Carlioun. Arrived there, he so inflamed King Mark with his account of the beauty and accomplishments of Ysonde of Ireland, that the king wished

to have her for his queen, and bade his nephew return and bring her to him. Tristrem sailed again for Ireland, under the flag of the trader Tramtris, carrying gifts for the fair Ysonde. But as they drew ashore, they were met by the scared citizens of Develin, fleeing for their lives from a dragon. To him who would slay the dragon, they said, Ysonde would be given as a guerdon. Tristrem landed and fought to his great peril with the fiery monster. Still wielding the sword which had been broken in Moraunt's skull, he slew the brute, and cut its tongue from its mouth. He had returned a little way when the fetid exhalation from the dragon's tongue threw him into a grievous swoon, and he fell upon the ground. Meantime a false steward, who thought to win Ysonde by cunning, came and cut the head from the carcass of the dragon. Yet, when he presented it as a trophy of his valour, Ysonde would have none of him, and went to see that the dragon was indeed dead. On her way, she saw an armed man lying on the ground, who, when he had revived, told her that he had slain the dragon, and showed her its tongue for proof. She gladly believed him, and asked him who he was. He said he was Tramtris the trader, and she was sorry that he was not a knight. She took him to the palace, and the queen, her mother, busied herself to heal his wounds. And now Ysonde, seeing the jagged edge of the sword with which Tramtris had fought, remembered her uncle's death, and compared the weapon with the fragment which had been left in her kinsman's skull. It fitted at every edge, and she then knew that Tramtris the trader was Sir Tristrem, who had slain Moraunt. She took his sword, and was about to kill him in his bath ; but, when Sir Tristrem pleaded to her that he had been her tutor in old times, and that he had

come to fetch her to England as bride to King Mark, she spared him, and said that she would go with him.

Then the queen, her mother, being skilled in mixing drugs, prepared a strong drink, which she intrusted to the maid Brengwain, to be given to the spouses on the night of their wedding; and the bride sailed for England with Sir Tristrem. When they were out at sea, Ysonde asked for wine. Brengwain, not thinking what she did, filled up a golden cup with the strong drink of Ireland, and gave it to Ysonde. Ysonde asked Tristrem to pledge her. He drank of the cup, and she drank after him. That drink was brewed in an evil hour, for from that time forth to the day of their death, no man or woman could come between the loves of Tristrem and Ysonde.

The lovers were left to themselves for two weeks on the sea, when they landed in England. Ysonde was wedded to King Mark; but the maid Brengwain, under cover of the night, was tricked upon King Mark as his bride.

Soon there came a harper from Ireland, one who had loved Ysonde in other days. The king was enchanted with his music, and said to him, "Play once again, and I will grant you any boon you ask." The harper played, and asked for Ysonde. She was given to him, and they were about to set sail, when Tristrem came to the shore and played upon his lute. Ysonde, hearing him, left the harper and came ashore. "Fool!" cried Tristrem, "thou didst win her by thy harp, thou hast lost her by my lute." Then Tristrem and Ysonde went into the woods together, and dwelt for a time in a grot, when they returned to King Mark.

Now Meriadok, a false friend to Sir Tristrem, was convinced that the knight had secret meetings with the queen,

for he had found a piece of Tristrem's coat betwixt the boards of the queen's chamber, and he told the king what he had seen. Therefore the king asked Ysonde, to test her, who was the best and bravest knight; and when she answered, "Sir Tristrem," he believed what Meriadok had said. But Ysonde went to Brengwain, and the wily maid counselled her to say that Tristrem was her enemy. That she did; and the king, believing her to be true, banished Tristrem from his court. But Tristrem lingered near. Knowing that the queen was in her garden, he floated down to her upon the river some slips of linden-wood, and these fixed a trysting-time. When the lovers met in the garden, a dwarf spied upon them from a tree, and brought King Mark to be a hidden witness of their next meeting. But Tristrem saw the king in his concealment, and adroitly upbraided Ysonde as his enemy for having sought his banishment. Ysonde, too, saw the danger, and played up to Tristrem. King Mark was again convinced of their innocence, and made Sir Tristrem his High Marshal. For three years thereafter the love of Tristrem and Ysonde suffered no check.

But Meriadok again confirmed the suspicions of the king. Tristrem was again banished, and Mark took his queen to London, that she might be purged by an ordeal of fire. As they were about to cross the Thames, Tristrem came, clad in beggarly garments, and offered to carry the queen to her barge. As he carried her, he stumbled and fell, and held her in a close embrace. So the queen swore at the purification that no man except her husband had come so near her as the beggar who bore her to her barge. Thus she was purified, and Tristrem was recalled from Wales, whither he had gone to slay a traitor.

Yet once again the king was made aware of the love of Tristrem and Ysonde, and he drove them both forth. They went again into the woods and dwelt together for a while, until one day King Mark, being at the chase, saw them together. A drawn sword lay by chance between them, and it was to King Mark a proof of their innocence. He recalled them to his court, and it was not until he saw them together with his own eyes that he was convinced of his queen's love for the knight. But the nobles who were sent to apprehend the lovers found only the queen, for Tristrem had fled. So they persuaded the king that his eyes had deceived him, and Mark was reconciled to Ysonde.

Tristrem had fled. Sorrowing at the absence of Ysonde, he resumed his old life of errantry. After slaying three giants in Spain and visiting the sons of the trusty Rohand, he went to Brittany, became the Duke's knight, and made peace where before there had been war. Duke Florentine of Brittany had a daughter called Ysonde with the white hands. Now, when Sir Tristrem made a love-song about Ysonde, she with the white hands thought that it was for her, and loved the minstrel. She told her father of her love. He offered her as wife to Sir Tristrem. They were married; but Tristrem looked upon the ring which Ysonde of Ireland had given him as a gage of love, and abandoned Ysonde of Brittany that he might be faithful to Ysonde of Ireland. Then, having laid low the giant Beliagog, Tristrem made him build a wondrous hall in which the loves of Tristrem and Ysonde were figured to the life. Into this hall he led Ganhardin, brother to Ysonde of Brittany; and when Ganhardin had looked upon the image of Ysonde of Ireland, he wondered not that Tristrem's love had made his sister a forsaken bride. Moreover, he fell in love with the

image of the maid, Brengwain : so he and Tristrem set out for England.

While in England, Tristrem and Ganhardin engaged in combat to avenge a younger knight named Tristrem. In that fight, Sir Tristrem with his single arm slew more than fifteen knights. But he bore an arrow away with him which had pierced his old wound. He crossed the sea and lay wounded in Brittany. Feeling the hand of death upon him, he despatched a messenger to bring Ysonde of Ireland to his bedside. "If you bring her with you," said he to the messenger, "hoist a white sail ; if you bring her not, let your sail be black." Soon Ysonde of Brittany announced to Tristrem that a ship was coming into port. He asked what was the colour of its sail. Ysonde of Brittany, knowing that the sail was white, but with a bitter jealousy at her heart, told her husband that the sail was black. Then Tristrem died. Ysonde of Ireland came to his bedside and gazed upon his face until she died.

II.

LITERARY HISTORY OF THE STORY.

The historical origin of the story is obscure. The name of Trystan ab Tallwch occurs in Welsh Triads, to which a great antiquity has been ascribed. In these Tristrem is represented as a herald, a diademed prince of Britain, a man stubborn and undeterred, and a compeer of Arthur's Court. But his special character is that of a faithful lover and mighty swine-herd, a distinction which he gained on account of his love for Essylt, the wife of March ab Meirchion, his uncle, whose swine he on one occasion herded

while he despatched their ordinary keeper with a message to Essylt. Trystan is also one of the interlocutors in a dialogue by an anonymous bard, whose Englynion set forth what passed between the golden-tongued Gwalchmai, King Arthur, and Trystan on the occasion of Trystan's return to court after an estrangement of three years. He appears as a counsellor of King Arthur in the old Welsh tale of the 'Dream of Rhonabwy.' These notices, together with several circumstances mentioned in the earliest version of the fuller story of Tristrem and Ysonde, point to the conclusion that it had its origin among a Celtic race dwelling in Wales, Cornwall, or Armorica.¹

Thence it passed to southern Europe. The strong love of Tristrem and Ysonde, their unswerving fidelity, and the philtre which they shared, are used as familiar illustrations in the songs of troubadours of the twelfth century—such as Rambaud of Orange, Bernard of Ventadour, and Bertram of Born. The 'Lay of the Honeysuckle,' by Mary of France, a poetess of this period, is founded upon an incident of the tale, and there is a dispute as to whether Christian of Troyes wrought the story into a rhymed romance. Be that as it may, the oldest version which has come to light is traced in several fragments of old French verse contained in manuscripts of the thirteenth century, which ascribe the authorship of the story to a poet of shadowy identity named Thomas. These fragments seem to be parts of a very prolix presentation of the tale, wandering tediously

¹ The Triads are printed in 'The Myvyrian Archæology of Wales' (London, 1801), vol. ii. See Triads, 32, 69, 78, 102, 113. The Englynion are at p. 178 of the same volume. The 'Mabinogion,' &c., by Lady Charlotte Guest (London, 1849), vol. i. p. 118; and Scott's edition of 'Sir Tristrem,' give an English translation of the Englynion. The Dream of Rhonabwy is printed in Welsh and English in the 'Mabinogion,' vol. ii. p. 393.

on through octosyllabic couplets of no great literary grace. But they have a considerable historical interest, for it has been established by comparative study that their original formed the basis of later versions into the old High German, the old Norse, and the Scottish tongues.¹

It was near the end of the twelfth century when the story of Tristrem was introduced into German literature by Eilhard of Oberge, a noble poet, who wrote at the court of Henry the Lion. His work is long, dull, and conventional, padded with interminable soliloquies and tediously minute descriptions. He wrote for the court, and his manner is punctilious to affectation. Under his treatment the natural wildness of the tale is straitly laced into a severely formal guise. Eilhard's 'Tristrant' can never have been popular; but it was the source of some of those later versions of the story into German prose which were so widely read as to be included among Books for the People.² It was also from his work that the story was afterwards rendered into the popular Slavonic tongue of Bohemia.³

Master Godfrey of Strasburg was the first who wrote a

¹ See *Choix des Poésies Originales des Troubadours*, par M. Raynouard, &c. &c. (Paris, 1816-1821), vol. ii. p. 312 *et seq.* The Fragments and the Lay are printed in "The Poetical Romances of Tristan in French, Anglo-Norman, and in Greek. Composed in the xii. and xiii. centuries. Edited by Francisque Michel: London, 1835,"—a work which has become very rare. An abstract of the contents of the Fragments and of the Lay is given in Scott's edition of 'Sir Tristrem.' The comparative study referred to forms the introduction to Kölbing's edition of the old Norse version of the tale: "Tristrams Saga ok Ísondar, mit einer literarhistorischen Einleitung, Deutscher Übersetzung und Anmerkungen, zum ersten mal herausgegeben von Eugen Kölbing. Heilbronn. Verlag von Gebr. Henninger, 1878."

² See Eilhart von Oberge's *Tristrant*, published by F. Lichtenstein: Strasburg and London, 1877.

³ See *Trésor de Livres rares et précieux, ou Nouveau Dictionnaire Bibliographique, &c.*, par Jean George Théodore Graesse: Dresden, 1867, s. v. *Tristan*.

poem of surpassing excellence upon this theme. He was a minnesinger, the span of whose life crossed the boundary of the twelfth and thirteenth centuries. Reared in the frontier city from which he takes his name, he was familiar with both the French and the German languages. He was well read in the classical and romantic literature current in his day, and probably followed some clerical vocation in the shadow of the towering Gothic minster. He was a true poet, and his 'Tristan' occupies a high place among the works of medieval literature. To the story itself he has added nothing by way of invention or arrangement of incidents. His work is based upon the original of the old French fragments, and follows it very closely. The dramatic progress of the tale, it is true, is often interrupted by passages in which the poet steps across the footlights to express his reflections on the events of the story, to display his erudition, to ventilate his literary theories, or to criticise contemporary minnesingers; but the matter of these interludes is so full of interest, and they are written with so great a charm of style, that no one would willingly have them away. Into the story he puts life and beauty. He has a felicitous skill in the description of the milder aspects of nature, and he is a genuine master of the language of the emotions which the story calls into play—simple tenderness, warm love, and passionate despair. In presenting these, his lines exhibit a harmonious combination of sentiment and simplicity which is peculiar to German poetry, and which is best described in terms of that language as dexterously avoiding the two extremes of *Schwärmerei* and *Dummheit*. Godfrey's 'Tristan' has a prodigious length. It extends to no less than 19,573 irregular but melodious lines of octosyllabic verse, rhymed in couplets. And it is

unfinished. The poet's death cut short his romance before he had married his hero to Ysonde with the white hands.¹

Godfrey's contemporaries sought a speedy remedy for the loss sustained by the curtailment of his 'Tristan.' Within a few years of his death, two continuations of his poem were undertaken and completed—the first by Ulric of Türheim for the Seneschal of Winterstet, and the second by Henry of Freiburg at the request of a Bohemian knight, Raymond of Lichtenburg. Both of these writers fall far behind the master whom they seek to imitate. Ulric of Türheim's continuation is shorter and of much less interest than that of Henry of Freiburg, who inserted many incidents, such as adventures at the court of King Arthur, of which Ulric made no account.²

In the beginning of the thirteenth century, the story of Tristrem became one of the sagas of Scandinavia. The oldest manuscript in which 'Tristrams Saga ok Isondar' is preserved, begins by telling that 1226 years had passed since the birth of Christ when that story was, at the behest and command of the liege lord, King Haco, set down in

¹ There have been several editions of Godfrey's 'Tristan.' It was printed in "Müller's Collection of German Poems of the xii., xiii., and xiv. centuries: Berlin, 1785." See also "Tristan von Meister Gotfrit von Strassburg, mit der Fortetzung des Meisters Ulrich von Turheim, in zwey Abtheilungen, herausgegeben von E. von Groote: Berlin, 1821." "F. H. von der Hagen: Gottfried von Strassburg's Werke aus den besten Handschriften, mit Erklärung und Wörterbuch: Breslau, 1823." "Tristan und Isolt, von G. von Strassburg und Ulrich von Türheim, herausgegeben von H. F. Massmann: Leipzig, 1843." "Gottfried von Strassburg's Tristan, herausgegeben von R. Bechstein, 2 Aufl.: Leipzig, 1873." According to Kölbing, in the work referred to at p. xvi *supra*, note 1, two new editions are in preparation by H. Paul and A. Reifferscheid.

² Both continuations are printed in Von der Hagen's edition of Godfrey of Strasburg, Ulric's in Massmann's and in Von Groote's editions referred to in the last note. Henry of Freiburg's was separately edited by Bechstein: Leipzig, 1877.

the Norse tongue by Brother Robert, according to his best literary skill. This rendering is so similar in its movement to the old French fragments as to warrant the conclusion that its author had the French romance before him. Brother Robert follows the fortunes of the lovers through one hundred and one brief chapters of simple unaffected prose; and though he occasionally lets his characters indulge in sentimental soliloquies, he is careful never to let the interest of the story flag. His narrative never lingers long, but hastens to events, giving every particular of circumstance with an almost childlike freshness and an occasional archness which is not without its charm.¹

The old Norse Saga was afterwards adapted into Icelandic prose in a version which no longer adhered to the original incidents of the tale. Although the old story was preserved, new characters were introduced, and some incidents were added which detracted largely from the consistency of the fable. Thus, while Tristrem abandons his bride, as in the original, the black Isodd—Ysonde with the white hands is so named and designed in this adaptation—gives birth to a child.²

Towards the close of the thirteenth century the story was introduced into this country in the poem here edited. The Scottish version, when compared with those which preceded and followed it, is in many respects unique. But its peculiarities are matter of special consideration, and an account of them is reserved for a later page.

After the thirteenth century the story lost for some two

¹ The old Norse Saga is edited by Eugen Kölbing in the work referred to at p. xvi *supra*, note 1.

² This version was published by G. Brynjúlfsson in the 'Annaler for nordisk Oldkyndighed og Historie, 1851.' An abstract of its contents is given in a note to the Introduction of Kölbing's edition of the old Norse version.

hundred years the attraction which up to that time it possessed as material for romancers. But there is ample evidence that it did not sink into oblivion. The name of Tristrem is met at random in French songs, *fabliaux*, and romances of the fourteenth century. German minnesingers of that time sigh that their sorrow is as great as that of Tristrem when the black sail was announced. The fame of Tristrem as a knight went as far as Greece, for his name is mentioned in Greek doggerel of this period.¹ Ariosto, Petrarch, and Dante allude to him as a typical lover. Boiardo, regrets that Tristrem never found the Fountain of Hate which is described in the 'Orlando Inamorato,' and which would have supplied an effective antidote to the strong drink of Ireland. Lydgate places Ysonde in his "Temple of Glass," and Chaucer uses her as a foil to the beauty of the fair woman who is the immediate subject of his dream. In the hands of Gower, the moral Gower, the story became a two-edged sword of exhortation. With an eye for distinctive national backslidings, this moralist, when writing in English, drew from the disastrous effect of the philtre a warning against a nimious indulgence in intoxicating liquor; while, in addressing a French audience, he pointed out that the miserable fate of the lovers came upon them as a just retribution for their invasion of the sanctity of marriage.²

After having lain unwrought into any new forms for a

¹ See the Greek verses from a MS. in the Vatican library, originally printed by Von der Hagen in his 'Monumenta medii ævi,' &c. (Vratislaviæ, 1821), and reprinted by Michel. These lines are frequently alluded to as a poem on the adventures of Tristan, and are what is referred to by Michel as a poetical romance of Tristan in Greek. The fact is that Tristrem only appears in them incidentally as one of a number of Arthurian Knights, who are overthrown at a tournament by a mysterious old combatant, the hero of the poem.

² See the notes to the Introduction to Michel's 'Tristan,' referred to at p. xvi *supra*, note I.

couple of centuries, the story of Tristrem and Ysonde was for a second time diffused throughout Europe. In the latter half of the fifteenth century it was fashioned into one of the most popular of those romances of chivalry which for several generations occupied the same place in literature as prose fiction does at the present day. This renascence of the story took place in France. The oldest known edition of the prose romances of Tristrem was printed at Rouen in 1469, as the history of the most valiant, noble, and excellent knight Tristan, son of King Meliadus of Leonnois. New editions of this romance, with only slight variations, were printed in France down to the middle of the sixteenth century. It was soon translated into German, and several times reprinted in that language, while independent renditions of the story into German prose were made upon the basis of Eilhard of Oberge's poem, and widely circulated as 'Volksbücher.' In 1528 the Spanish romance of Don Tristan of Leonis appeared at Seville, and it was at least twice reprinted. This was a translation from the French prose work. It was in its turn rendered into Italian at Venice in 1555. To this period, too, should perhaps be ascribed the Danish prose romance, whose title describes it as a very fine history of the noble and brave Tristan, son of a Burgundian duke, and the fair and virtuous Indiane, daughter of the Great Mogul, Emperor of India.

All these prose romances, though differing considerably in detail, have the same general features. They are long, diffuse, and incoherent. Spread through their labyrinthine chapters, the story has fallen away both in plot and characterisation. The predominating interest of the older story had been the love interest; but now the interest of adventure takes the ascendant, and the progress of the narrative

is clogged by mazy descriptions, recounting adventure after adventure, tournament after tournament, and combat after combat, with tedious iteration, and under no logical or artistic principle of sequence. The story has now become one of the Romances of the Round Table, and it frequently leaves Tristrem and Ysonde completely out of sight, while it deviates to follow some knight of King Arthur's court who has no palpable connection with the story. Tristrem, after fighting for some time against the circle of the Round Table, is admitted within its pale, and becomes the sworn friend of Lancelot; but while he performs a far greater number of valorous feats of arms than the older story vouchsafed to him, he loses cast in his character of faithful lover. In these romances he is a mere gallant of loose and easy constancy. The philtre, which in the older story made the love of Tristrem and Ysonde a fated necessity independent of their will, is retained; but its effect is heavily discounted when Tristrem and Ysonde are presented as plighting their troth long before the strong drink is brewed. King Mark is no longer an affectionate and trusting kinsman deceived, but a crafty enemy, hating Tristrem, and plotting against him. Not only do the characters of the story lose in dignity: other heroes of romance which are introduced into the tale are degraded that Tristrem may be exalted. Yet it may reasonably be doubted whether any other form of the story was so widely popular as the prose romances, and whatever be their inherent faults, they have an extrinsic merit which largely enhances their value to literature. They took part in stimulating Cervantes to write 'Don Quixote.'¹

¹ A bibliographical list of the early editions of these prose romances will be found in Græsse's 'Trésor,' referred to at p. xvi *supra*, note 3. An abstract of

The French romance of Tristrem was in great part "reduced" into terse and rugged English by Sir Thomas Mallory, and printed in 1485 by Caxton as part of the 'Morte Arthur.' In this form it enjoyed a long-lived popularity here. The 'Morte Arthur' was a compilation from the various romances of the Round Table, and about a third of the work is taken up by the adventures of Sir Tristram of Lyones and the story of La Beale Isoud; but little more than half of the French romance is given, for the narrative of the 'Morte Arthur' abruptly deserts Sir Tristram, and sets out to tell the story of the Sancgreal. Henceforth Tristrem vanishes from the pages of Mallory, only to appear casually in a sentence near the end of the work, and be summarily disposed of in a new fashion: "Also that traitor king [Mark] slew the noble knight Sir Tristram, as he sat harping afore his lady, La Beale Isoud, with a trenchant glaive, for whose death was much bewailing of every knight that ever were in Arthur's days."¹

Meantime the story took other forms than that of the romance. It furnished matter for Icelandic and Spanish songs.² In 1553 the Mastersinger of Nürnberg, Hans

the French romance is given in 'Corps d'Extraits de Romans de Chevalerie,' par M. le Comte de Tressan, de l'Académie Francoise (Paris, 1782), vol. i. p. 5 *et seq.*, and in 'The History of Fiction,' &c., by John Dunlop (London, 1814), vol. i. p. 223 *et seq.* One of the German romances is reprinted in 'Buch der Liebe,' herausgegeben durch Dr Johann Büsching und Dr Friedrich Heinrich von der Hagen: Berlin, 1809. An abstract of the Italian romance is given in 'Storia ed Analisi degli antichi Romanzi di Cavalleria,' &c., del Dottore Giulio Ferrario (Milano, 1828), vol. iii. p. 378 *et seq.* The Danish romance was reprinted in Rahbek's 'Dansk og Norsk Nationalværk': Copenhagen, 1830.

¹ Book xix., chap. xi. The most easily accessible edition of the 'Morte Arthur' is the Globe Edition, with an Introduction by Sir Edward Strachey, Bart.: London, 1871.

² See Tristram's Kvæde, and the Romance de don Tristan, in Michel's work already referred to.

Sachs, poet, shoemaker, and founder of the German drama, took this story as the plot of one of his quaint and homely tragedies;¹ and in 1588, a poem in three books on the Love of Tristano and Madonna Isotta appeared at Venice.²

The great satire of Cervantes drew down upon the romances of chivalry a general neglect which the tale of Tristrem seems to have shared. It was not until the present century that the story had a second renascence in literature under the sponsorship of conspicuous poets of modern Germany and England. In 1841 was published the 'Tristan and Isolde' of Karl Immerman, a poem which, like the work of Godfrey of Strasburg, was left unfinished when its author died. This version is unlike any other—it is a fanciful yet graceful compound of the old romantic elements with the humours of a modern age, somewhat after the manner of Heine.³ Three poets, Hermann Kurz, Karl Simrock, and Wilhelm Hertz, have independently translated the Minnesinger of Strasburg's work into modern German verse.⁴ But the most important modern German rendering of the tale is Richard Wagner's operatic poem, 'Tristan and Isolde,' produced for the first time in 1859. This drama, written as it is in verse partly rhymed, partly alliterative, recalls the older versions vividly, and the spirit of the original story is rigorously preserved. The form of the work forbids the introduction of all the familiar incidents

¹ See his *Ernstliche Trauerspiele* (Nürnberg, 1819), vol. ii.

² There is a bibliographical notice of this poem in Ferrario's work, already cited, vol. iv. p. 223.

³ Karl Immermann. 'Tristan und Isolde, ein Gedicht in Romanzen:' Düsseldorf, 1841.

⁴ Simrock's version was published in two volumes at Leipzig in 1855; that of Kurz at Stuttgart in 1844; and that of Hertz at Stuttgart in 1877.

of the tale ; but the essential points of the story are brought into prominence with great perspicuity. Some of its motives are modified in such a way as to add largely to its interest. For example, the design of Ysonde to avenge her uncle's death upon Tristrem, which in the older story led to her attack upon him in his bath, is thus altered : Ysonde, knowing that Tristrem slew her uncle, yet feeling her affections engaged to him, resolves in despair to kill both him and herself. Thinking that she is giving him a cup of poison, she offers him the strong drink of Ireland and herself partakes of it, with the result that instead of being united in death, Tristrem and Ysonde are indissolubly linked in a life of guilty love. The gain in dramatic effect is obvious. The story is pre-eminently well adapted for musical expression, and it is the opinion of many critics that, in setting this poem of the past to the "music of the future," Richard Wagner has achieved his greatest work.¹ A more recent German writer, Ludwig Scheegans, produced a tragedy on this subject in 1865. His play, in which the philtre does not appear, takes no note of the romantic or mythical elements of the story, but rests solely upon its human interest.²

Three English poets of the present day have celebrated the love of Tristrem and Ysonde. Mr Matthew Arnold's thoughtful poem, "Tristram and Iseult," shows the knight on his deathbed, and brings Iseult of Ireland to his bedside before he dies in order that the lovers may call up from memory the incidents of their history. It cannot be called

¹ There is an English version of the libretto of Wagner's 'Tristan und Isolde' by Corder. The original will be found in vol. vii. of the complete edition of Wagner's literary works, published at Leipzig in 1871.

² Ludwig Schneegans's 'Tristan, Trauerspiel' : Leipzig, 1865.

a version of the story. It is rather a series of reflective lyrical passages suggested by circumstances of the tale. Mr Arnold is alone among those who have dealt with the story in this, that his sympathies are entirely with Iseult of Brittany. He does not suffer her to cherish that vindictive jealousy of her Irish namesake which characterises her in the older poems. He presents her as a mother confiding in her faithless husband, and afterwards as a widow telling the story of Merlin and Vivien to her fatherless children. In his hands Iseult of Brittany is overcast with a melancholy tenderness which makes her the most impressive personage in the poem.¹

The Poet-Laureate includes the story of Tristram in his 'Idylls of the King.' He follows Mallory's version of the tale; and though the characters of the lovers are sketched with consummate art from that point of view, it is difficult to recognise in the free lance and free lover of "The Last Tournament" the loyal knight and faithful swain of the older story. Lord Tennyson does not give the guilty love which the story embodies an independent treatment. He adverts to it only as one of the fatal elements which wrought the destruction of the ideal sovereignty of the flower of kings. This is, perhaps, the only position which the tale of Tristrem can, for poetical purposes, assume in the cycle of the Arthurian legends, and it is not in itself a subject congenial to the Laureate's taste. Indeed it is interesting to note that the wild warmth of the story tempted his chaste muse into overstepping the limits of decorum which he had assigned to her; for a comparison of the earliest with the later editions of "The Last Tournament"

¹ See 'Empedocles on Etna, and other Poems.' By A. (London, 1852), pp. 109 *et seq.*

discloses corrections made obviously for the sake of greater modesty.¹

No such scrupulous considerations were in Mr Swinburne's mind when in 1882 he published his *Tristram of Lyonesse*. The story easily lends itself to that peculiar handling which this poet has so often given to erotic subjects. He adheres strictly to the original tale, but gives its incidents a different and more artistic arrangement. His verse combines rhyme with a characteristic alliteration, which seems more appropriately in place here than in some others of his works. His lines are musical and sonorous, and display the same fiery glow of colour, the same daring splendour of imagery, the same impetuous flow of rhetoric, as are met with elsewhere in his pages. The characters are as they were in the older poems, except that Tristrem now takes a passionate delight in swimming. The monologues of the two Yseults are good examples of the way in which Mr Swinburne expresses passion, but his malapert muse has not hesitated to give details of the intercourse between the lovers which are not to be found in the medieval writers. Indeed the ticklish passages of the story get so plain and so pompous a treatment that a reader's indignation would be aroused were it not that the contrast between matter and manner becomes so marked as to destroy the poetical illusion and call into play the unexpected smile which lies in wait for bathos.²

While the story is thus current in the highest forms of literature, it still lingers on as a nursery tale told by word

¹ See "The Last Tournament" in the 'Contemporary Review' for December 1871, and compare the same poem in 'Gareth and Lynette,' &c., London, 1872, or later editions.

² See 'Tristram of Lyonesse, and other Poems.' By Algernon Charles Swinburne. London, 1882.

of mouth among the gossips of Iceland, in which the rivalry between Isol the Bright and Isota the Black for the love of Tristram, and a magical drink, are the only recognisable elements of the older tale.¹

III.

THE SCOTTISH VERSION.

I. *The Text and its several Editions.*

The unique copy of the Scottish version of the story of Tristrem is contained in the Auchinleck manuscript, a portly quarto volume of Early English poetry, written on vellum in the beginning of the fourteenth century, and presented in 1744 by Lord Auchinleck, a judge of the Court of Session, to the Faculty of Advocates in Edinburgh, in whose library it is preserved.² The romance once occupied probably twenty folios of the MS., but it now occupies only nineteen, the leaf which follows the fragmentary ending of the poem having been cut out so as to leave only a thin

¹ See Icelandic Legends (collected by Jón Arnason). Translated by George E. J. Powell and Eiríkr Magnússon. Second Series. London, 1866. P. 251 *et seq.* While these sheets were passing through the press, the Rev. Walter Gregor kindly brought under the editor's notice a copy of a Faroese anthology, containing a poem entitled "Tistrams tattur," taken down from the recitation of an old woman at *Famien*, in *Suderö*, by V. U. Hammershaimb, in 1847. This is a popular ballad, setting forth how the love of "harra Tistram" and "Isin fru" caused anxiety to Tistram's parents; how these wrote to the king of France, and sent Tistram away, after a lover's parting with Isin, to marry the king's daughter; how Tistram landed in France, refused to marry the princess, and was made away with by the king; and how Isin followed and avenged him. —See "Faerösk anthologi, &c., ved V. U. Hammershaimb. Köbenhavn. S. L. Möller's Bogtrykkeri, 1886," p. 216.

² A description of the Auchinleck MS. and its contents forms the fourth Appendix to the Introduction to Sir Walter Scott's 'Sir Tristrem.'

strip of its inner edge visible. At the beginning of each poem in the MS. stood an illumination ; but the one which headed the romance of "Sir Tristrem" has, along with many others, been cut out. With it is lost so much of the text as was written upon its reverse side. "This transcript," says Kölbing,¹ referring to the text of the Auchinleck MS., "by no means presents to us the author's version. This is clear from the way in which the scribe has, though not on the whole careless, destroyed the rhyme by introducing dialectic forms which differ from the original ; has substituted in one passage a commoner for a rarer word, although the rhyme suffers by the change ; has, by an oversight through which his eye confounded distinct lines of the stanza, inserted words contrary instead of favourable to the sense ; and finally, has in two instances skipped over a couple of lines. Many a difficult or directly inexplicable passage may have been corrupted, because the scribe did not understand what he was copying, or because defective spots or erasures in the parchment prevented his reading it."

The poem was printed for the first time under the title : "Sir Tristrem, a Metrical Romance of the Thirteenth Century, by Thomas of Ercildoune, called the Rhymer. Edited from the Auchinleck MS. by Walter Scott, Esq., advocate : Edinburgh, 1804." This edition contained a long introduction (which gave rise to a formidable literary controversy), excellent notes, and an incomplete glossary, which the advance of modern philology has rendered in many respects obsolete. New editions of the work were separately published in 1806, in 1811, and in 1819. It was included in the complete edition of Sir Walter Scott's poetical works,

¹ In the Introduction to his edition of 'Sir Tristrem,' p. 13.

which was published in 1815, and often reprinted in that form.¹ The state of the text in Scott's edition of the poem is best described in the words of Kölbing:² "The first edition, as is well known, absolutely swarms with errors and inaccuracies in the rendering of the manuscript. W. Scott, it is true, has in no part of his introduction said a word as to whether he himself made the copy or no. But we can hardly err in assuming that he left this task to some hired clerk, who knew little or nothing of Middle English. Such a course, apart from the consideration that he himself would have gone more carefully to work, is in exact accordance with the usage of his day. That palæographical and linguistic qualifications are indispensable conditions for the preparation of a correct copy—since without them it is impossible to escape a frequent confusion of letters of similar form—and that only a copy prepared with painful conscientiousness can afford a sure basis for an edition, are facts which even at that time were positively not comprehended." And not only was the text given in an imperfect state in the first edition; but in the succeeding editions it was further corrupted by the carelessness with which it was reprinted. After Scott's edition had been included in the larger editions of his complete poetical works, the text, as stated in the preface written after Sir Walter's death, was collated with the MS. But although many of the errors of the older editions were thus weeded out, many still remained. Kölbing enumerates about one hundred and thirty.³

¹ See Lowndes' *Bibliographer's Manual*, s. v. Scott. Besides the editions of Scott's Poetical Works enumerated by Lowndes, one, which includes "Sir Tristrem" was published in 1868 by Longman, London.

² Work cited, p. 14.

³ *Ibid.*, p. 17.

The text of Scott's edition of 1806 was reprinted with a German glossary in "Gottfrieds von Strassburg Werke aus den besten Handschriften ; mit Einleitung und Wörterbuch herausgegeben durch Friedr. Heinr. von der Hagen. Zweiter Band. Heinrichs von Friberg Fortsetzung von Gottfrieds Tristan. Gottfrieds Minnelieder. Die alten französischen, englischen, wallischen und spanischen Gedichte von Tristan und Isolde : Breslau, 1823."

The first edition of the romance in which a pure text is given is "SIR TRISTREM, mit Eingleitung, Anmerkungen und Glossar, herausgegeben von Eugen Kölbing : Heilbronn, 1882." This is the second part of a larger work: "Die Nordische und die Englische Version der Tristansage ;" the first part of which contains the old Norse "Tristan," and an introduction tracing the origin of all the older versions of the tale. Kölbing's "Sir Tristrem" is a noteworthy example of the minute and painstaking study which the philologists of modern Germany have devoted to the early literature of these islands. The sources of the story, the bibliography of the Scottish version, its authorship, its poetical form, its language, and the peculiarities of its style, are the subjects treated with thoroughly solid scholarship and wide erudition in the Introduction. The text, printed from Professor Kölbing's own collation of the MS., is by far the purest that has yet appeared, and the Notes are especially rich in parallel passages drawn from English romances of the thirteenth and fourteenth centuries. The Glossary lays claim to absolute completeness—that is to say, it gives every word which occurs in the text, and a reference to every passage in the text in which each word occurs. An Appendix contains a translation of the text into German prose. The whole work, which has

been of invaluable service to the editor of this volume, is dedicated, no less fitly than gracefully, to the memory of Walter Scott.

A large part of the romance was printed with an introduction and notes in Mätzner's 'Altenglische Sprachproben';¹ a smaller portion—lines 1809 to 1914—was rendered into German prose in Professor Ten Brink's 'Geschichte der englischen Literatur';² and appeared in English in the translation of that work recently published by Bohn; while Dr Murray, writing in 1874, said that "the Early English Text Society had 'Sir Tristrem' in its list for early reprinting."³ That projected reprint, however, has not yet appeared.

2. *The Authorship of the Poem.*

The available evidence of the authorship of 'Sir Tristrem' is so slender that its consideration results almost necessarily in controversy rather than in conviction. It should, however, be borne in mind that the question of the authorship of a poem several centuries old is by its nature hardly capable of proof beyond the possibility of reasonable doubt. In such matters the severely critical spirit, being in despair of certainty, is somewhat prone to discredit the dictates of ordinary probability and base its conclusions upon the less sure foundation of ingenious conjecture.

The evidence naturally best in these cases is the internal evidence of the poem itself. In this 'Sir Tristrem' is

¹ I., i. pp. 231-242.

² I., pp. 299 *et seq.*

³ At p. 23 of the Introduction to his 'Romance and Prophecies of Thomas of Erceldoune,' edited for the Early English Text Society.

unfortunately poor. The language of the poem is such as was written towards the close of the thirteenth century in the north of England and the south of Scotland. Three stanzas allude to one "Thomas" as the authority for the events narrated. These begin (1) at l. 397 :—

þo tomas asked ay
 Of tristrem, trewe fere,
 To wite þe riȝt way
 þe styes for to lere.
 Of a prince proude in play
 Listneþ, lordinges dere.
 Who so better can say,
 His owen he may here
 As hende.
 Of þing þat is him dere
 Ich man preise at ende.

(2) at l. 408 :—

In o robe tristrem was boun
 þat he fram schip hadde brouȝt.
 Was of ablihand broun,
 þe richest þat was wrouȝt,
 As tomas telleþ in toun.
 He no wist what he mouȝt,
 Bot semly sett him doun
And ete aye til him gode þouȝt;
 Ful sone
 þe forest forþ he souȝt
 When he so hadde done.

And (3) at l. 2784 :—

Beliagog þe bold,
 As afende he fauȝt;
 Tristrem liif neiȝe he sold,

As tomas haþ ous tauzt;
 Tristrem smot, as god wold,
 His fot of at adrauzt;
 Adoun he fel y fold,
 Þat man of michel mauzt,
And cride:
 "Tristrem, be we sauzt,
And haue min londes wide."

The opening stanza also alludes to "Thomas" in the same manner, and refers to Erceldoune as the place where the narrator had an interview with him:—

I was at Erþeldoun,
 Wiþ tomas spak y þare;
 Þer herd y rede in roune
 Who tristrem gat *and* bare,
 Who was king wiþ croun,
And who him forsterd ȝare,
And who was bold baroun,
 As þair elders ware.
 Bi ȝere
 Tomas telles in toun
 Þis auentours as þai ware.

These references to Thomas and to Erceldoune, and the language in which the lines are written, are the only pieces of evidence to be gleaned from the poem itself.

It is known from independent sources that a historical personage, called Thomas of Erceldoune, lived, towards the close of the thirteenth century, in the south of Scotland; and the early French fragments of a romance of Tristram allude to one Thomas as the authority for the facts narrated, while Godfrey of Strasburg's romance on this theme refers in the same way to one Thomas von Britanje.

A poem on the adventures of Sir Tristrem is mentioned in connection with Thomas and with Erceldoune by a writer contemporary with the historical Thomas of Erceldoune. Robert Mannyng of Brunne says in his 'English Chronicle,' a work written about 1330—

Als þai haf wryten and sayd,
Haf I alle in myn Inglis layd,
In symple speche, as I couthe,
Þat is lightest in mannes mouthe.
I mad noght for no disours.
Ne for no seggers ne harpours,
Bot for þe luf of symple men,
Þat strange Inglis can not ken.
For many it ere, þat strange Inglis
In ryme wat neuer what it is.
And bot þai wist what it mente,
Ellis me thoght, it were al schente.
I made it not forto be praysed,
Bot at þe lewed men were aysed.
If it were made in ryme couwee
Or in strangere or enterlace—
Þat rede Inglis, it ere inowe,
Þat couthe not haf coppled a kowe—
Þat outhere in couwee or in baston
Som suld haf ben fordon,
So that fele men, þat it herde,
Suld not witte howe þat it ferde.
I see in song, in sedgeyng tale
Of Erceldoun and of Kendale,
Non þam says as þai þam wroght,
And in þer sayng it semes noght :
Þat may þou here in sir Tristrem,
Ouer gestic it has þe steem,
Ouer all þat is or was,
If men it sayd, as made Thomas.

But I here it no man so say,
 Þat of som copple som is away.
 So þare fayre sayng her beforene
 Is þare trauayle nere forlorne;
 Þai sayd it for pride and nobleye,
 Þat non were suylk as þei;
 And alle þat þai wild ouerwhere,
 Alle þat ilk wille now forfare.
 Þai sayd in so quante Inglis,
 Þat many one wate not what it is.
 Þerfore [I] henied wele þe more,
 In strange ryme to trauayle sore;
 And my witte was oure thynne,
 So strange speche to trauayle in,
 And forsoth I couth noght
 So strange Inglis as þai wroght.
 And men besoght me many a tyme,
 To turne it bot in light ryme.
 Þai sayd, if I in strange it turne,
 To here it many on suld skurne;
 For it ere names fulle selcouthe,
 Þat ere not vsed now in mouthe.
 And þerfore for þe comonalte,
 Þat blythely wild listen to me,
 On light lange I it began,
 For luf of þe lewed man,
 To telle þam þe chaunces bolde,
 Þat here before was don and tolde.¹

That is all the evidence on the question. It has been variously interpreted. Sir Walter Scott, in the opening sentence of his introduction to the poem, said: "The Romance of *Sir Tristrem* was composed by THOMAS of ERCELDOUNE, called the RHYMER, who flourished in the

¹ The passage is here quoted from Kölbing, work cited, pp. xxvii, xxviii.

thirteenth century." Subsequent writers have taken a less positive view. The position taken up by various British scholars is well reviewed by Dr Murray¹:—

"Dr Irving, in his 'History of Scottish Poetry,' also [*i.e.*, as well as Scott] considered it as 'not altogether absurd to suppose that he [Thomas of Erceldoune] was nevertheless the real author, and had recourse to this method [*i.e.*, quoting his own name as his authority] of recording his own claims,' and so preventing reciters from claiming the romance as their own composition. But in the additions to Warton's 'History of English Poetry' (editions of 1824 and 1840) it is shown that, not only did the romance exist in several European languages long before the days of Erceldoune, but that the 'Thomas' quoted in some of the French and German poems was the writer of one of the French versions of the story, who must have lived before 1200; that this French version was apparently the original of the English translation in the Auchinleck MS.; and that, while it is doubtful whether the latter be the work referred to by Robert of Brunne, it is still more doubtful whether it is the production, either directly or indirectly, of Erceldoune. Mr Garnett, in summing up his view of the subject, considers it proved—' 1. That the present "Sir Tristrem" is a modernised [rather a *southernised*, it cannot well be a *much* more modern] copy of an older Northumbrian romance, written probably between 1260 and 1300. 2. That it is not, in the proper sense of the word, an original composition, but derived more or less directly from a Norman or Anglo-Norman source. 3. That there is no direct evidence in favour of Thomas of Erceldoune's claim to the authorship of it, while the internal evidence is, as far

¹ Work cited, p. xxii.

as it goes, greatly adverse to that supposition. It is, however, by no means improbable that the author availed himself of the previous labours of Erceldoune on the same theme. The minstrels of those days were great plagiarists, and seldom gave themselves the trouble of inventing subjects and incidents when they found them ready prepared to their hands.' Later criticism is still more adverse to the claims of Erceldoune. Mr Wright thinks it most probable that the person who translated the Auchinleck version from the French original, finding a 'Thomas' mentioned therein, and not knowing who he was, 'may have taken him for the Thomas whose name was then most famous—viz., Thomas of Erceldoune, and thus put the name of the latter to his English edition.' I must confess that, looking at the way in which the name and authority of Erceldoune were afterwards affixed to productions with which he had no connection, Mr Wright's theory seems to me most probable, especially as this English version must have been originally by a northern writer who would be well acquainted with Thomas's name, and probably wrote soon after his death, so that the southernised transcript in the Auchinleck MS. could be made before the middle of the fourteenth century. . . . At present we have only to note that, however the opinion was founded, Thomas of Erceldoune at least passed in popular estimation as a poet of renown within thirty years after his own death."

German opinion will be led by Kölbing. He says, after quoting the passage from the chronicler of Brunne¹:—"Robert Mannyng sets himself in opposition to those poets who destine their works to be recited in polite circles by *jongleurs*. Simple folk, he gives us to understand, cannot

¹ Work cited, p. xxviii.

comprehend the polished and peculiar phraseology employed in such strophic poems. Nay, the very minstrels are unable to remember those difficult and complicated stanzas, as is to be seen from the poems of Erceldoun and Kendale, which no one recites with literal accuracy. That is especially the case with 'Sir Tristrem,' which would be the crown of all 'gestes' if it were recited as Thomas had written it. But I hear no one recite that poem without omitting something in every couplet. The consequence is, that the poem is unintelligible, and both author and reciter have lost their labour. I will therefore select as simple a measure as possible, especially as my subject also entails the use of very peculiar names, which are no longer in common use, and might render my work still less intelligible.

"I trust that in the foregoing lines I have in some measure reproduced the sense of the preface. It affords some information as to the history of the poem. We learn from it (1) that 'Sir Tristrem' was at that time very highly prized; (2) that the supposed authorship of Thomas of Erceldoune was not questioned, and certainly contributed not a little to the renown of the poem; (3) that even at that period the work was considered hard to understand. Robert Mannyng, it is true, refers its difficulty to the mistakes of the *jongleurs*; but surely it was contributed to by the peculiar character of the monument itself. This should be a consolation to us when we find our skill in interpretation unavailing. . . .

"Murray remarks on verses 93 *et seq.*: 'It is not certain whether the "Thomas" here is Thomas of Erceldoune or Thomas of Kendale, nor indeed that the first four lines refer to the same subject as those which follow. "Sir Tristrem"

may, for anything that appears, be a third example, in addition to the works of Erceldoun and Kendale, of the liability of "quante Inglis" to be marred by reciters, and its author "Thomas" may not be the Erceldoun of the second line, especially as the earlier German versions of "Sir Tristrem" quote as their authority one Thomas von Brittanien, or Thomas of Brittany, who must have lived, whoever he was, long before Thomas of Erceldoune.' The reference to Thomas von Britanje is not correct, for, in the first place, the remark applies to none of the earlier German versions except Godfrey's; and, in the second place, Robert Mannyng certainly knew nothing whatever about the other Thomas, and indeed only needed to refer to the initial verses of our poem. For this reason the preceding sceptical observations of Murray seem to me not to be wholly justified. It must be added that a Thomas of Kendale, of whom nothing was previously known, is mentioned a second time in Mannyng's own work. The quotation is in Warton, ed. Hazlitt, ii. p. 86. It runs, p. 514—

‘When Engle hadde þe lond al þorow,
He gaf to Scardyng Scardeburghe;
Toward þe northe, by þe see side,
An hauene hit is, schipes in to ryde.
Flayn highte his broþer, als seyþ þe tale,
þat Thomas made of Kendale;
Of Scarthe and Flayn, Thomas seys,
What þey were, how þey dide, what weys.’

“From this it may be concluded that Thomas of Kendale was the author of a poem of the nature of a chronicle, written in a difficult measure. His work seems to be lost. As we are aware that Mannyng was acquainted with our ‘Sir Tristrem,’ which begins precisely with the mention of

Thomas of Erceldoune, there can be no doubt that, in spite of the very obscure expression of the poem, verse 100 refers to verse 94, and that there, too, it is Thomas of Erceldoune who is referred to. Yet it is strange that here the home of the author is mentioned instead of himself. . . .

“With regard to the opinion of Sir Walter Scott that Thomas of Erceldoune is the author of the English poem, I simply concur in the view expressed by various scholars of recent times (Cp. Warton, ed. Hazlitt, ii. p. 85, where Wright and Halliwell express this view ; G. Paris, ‘Revue Critique,’ 1866, p. 57 ; Murray, work cited, p. xxii *et seq.*), that, when the unknown author of the poem found the name of a Thomas, who was not further designed, in the French work before him, he adduced the celebrated Thomas of Erceldoune as an authority for his information, in order to ensure a livelier interest for the work among his countrymen. Yet, as such a manipulation would hardly have taken place during Thomas’s life, we have to assume that he had died a short time previously ; and although R. Mannyng ascribes ‘Sir Tristrem’ to Thomas of Erceldoune, we need not regard that as any independent testimony to his authorship : the chronicler, as above remarked, was doubtless acquainted with the beginning of the romance, and merely took his information from that source.”

With all the deference due to the authority of the distinguished scholars who share in the view upheld by Professor Kölbing, the editor of these pages is unable to concur in regarding ‘Sir Tristrem’ as the work of an unknown author other than Thomas of Erceldoune. If the passages in the romance which refer to Thomas and to Erceldoune, and the words of Robert Mannyng of Brunne, are credible in themselves, the obvious conclusion is that Thomas of Ercel-

doune was the author of the poem. The arguments which assail the trustworthiness of these documents are suggested by somewhat hypercritical doubts, and the theories designed to supplant them are based upon conjectures wholly unsupported by evidence. What seems to have puzzled the modern scholars is this, that in the early French version a Thomas, and in the early German version a Thomas von Britanje, are referred to as authorities; and they seem to think it necessary to connect this Thomas, or rather these Thomases, with the Thomas mentioned in the Scottish version. They accordingly assume that the author of the Scottish version, a man of whom on their own showing nothing whatever is known, inserted the name of Thomas of Erceldoune instead of that of the French Thomas, from whose work he adapted his own. This assumption is wholly unsupported by evidence. It is a mere conjecture as to the action and the motives of a person of whom nothing whatever is known; and it involves another conjecture, equally unsupported by evidence, that the historical Thomas of Erceldoune died shortly before this use was made of his name. But is it at all necessary to connect the Thomas of the French version and the Thomas of the German version with their Scottish namesake? Thomas was as common a name then as it is now; and it is quite as probable that the Thomas of the French fragments, the Thomas of the German poem, and the Thomas of the Scottish version, were different persons, as that they had the same identity. The evidence in support of either theory is the same, except that in the case of the Thomas of the Scottish version—Thomas of Erceldoune—there is independent historical proof of his existence, which is absent in the case of the two other Thomases.

Again, it is said that, were Thomas of Erceldoune the author of the poem, he would not have alluded to himself in the third person after the manner adopted in the lines which open the romance. But there is at least one other instance in that age of an author's having chosen this method of recording his name,¹ a fact which is enough to bring the supposition that Thomas of Erceldoune took that course within the limits of probability.

The testimony to which most weight should be allowed, however, is that of Robert Mannyng of Brunne. It has been suggested that the work referred to by this writer, under the name of 'Sir Tristrem,' is not the 'Sir Tristrem' which has come down to us; and the Thomas referred to, and the Erceldoune referred to, do not signify the historical Thomas of Erceldoune. This is pushing doubt too far. Mannyng speaks of a work written in "quante Inglis," and the language of our 'Sir Tristrem' is appropriately described in those terms. He speaks of the texts being marred by omissions, and there are such omissions in the text which has come down to us. Besides, there is no trace whatever of the existence of any other early English version of the tale of 'Tristrem' than the one which has been preserved in the Auchinleck Manuscript. The verses cited by Kölbing from Mannyng with regard to Thomas of Kendale, make it as clear as such a matter can be made by analogical internal evidence, that the Thomas referred to by the chronicler in connection with 'Sir Tristrem,' is Thomas of Erceldoune. It is, of course, possible for any critical Cartesian to suggest that, for all we know, Robert of Brunne was misinformed, or was deliberately false; but unless

¹ Alexandre de Bernay. See the note to the introduction to Scott's 'Sir Tristrem,' ed. 1855, p. 83.

every poet of old time is to be robbed of his laurels, such a sceptic must be called upon to prove his words, and not merely to lead us into the No Man's Land of what may or might have been. Robert Mannyng records and represents the belief of the age in which Thomas of Erceldoune lived, and in which the romance of Sir Tristrem was composed. Such a belief is far more likely to be in harmony with the truth than the theories of a later day. Broadly viewed, the question of the authorship of the poem is one which, from the nature of the evidence, must be answered in accordance rather with reasonable probability than with absolute demonstration; and the reasonable probability is that Robert Mannyng of Brunne was right when he ascribed the poem to Thomas of Erceldoune.

The name of Thomas of Erceldoune is found in two charters of the thirteenth century, from which the period of his life may be approximately estimated as extending from about 1225 to 1300 A.D. The deeds tell that he owned lands in Erceldoune which his son and heir made over to the cloister of the Holy Trinity at Soltra, a hospital for travellers, invalids, and paupers. The facts set forth in these deeds may be said, in the language of strict criticism, to exhaust our knowledge of the historical Thomas of Erceldoune. But Thomas of Erceldoune, the rhymer, the poet and prophet who figures in the mythical and legendary literature of Scotland, is a far more ample personage. He appears in the pages of Barbour and Blind Harry as the *vates sacer* of the national heroes of his country; and Wyntown narrates how he prophesied a battle. His name is attached to the earliest specimens of a riddling and oracular literature of prophecy which afterwards became largely exemplified. These prophecies date from the first

quarter of the fourteenth century, and relate to contemporary political affairs. Some of them were embodied in one of the earliest and most beautiful of the Scottish ballads—a poem of the fourteenth century in which Thomas of Erceldoune is represented as having an interview with a mysterious “lady gay,” from whom he derives his prophetic information. From that time forward until the eighteenth century, scraps of oracular verse, some rhymed, some alliterative, were circulated at intervals under his name; and down to quite a recent period, similar prophecies, similarly authenticated, were current among the people of Scotland. In brief, he occupies the same place in Scottish literature as Merlin does in that of England.¹

3. *The Form and Style of the Poem.*

‘Sir Tristrem,’ considered in its formal aspect, holds a place midway between the metrical romance and the ballad. Its length, and the wide sweep of its narrative, make it resemble the metrical romance, while its strophic form, its rapid transitions, and its brief episodes, give it some kinship with the ballad. The peculiar stanza in which it is written is not known to occur in any previous poem. It may be divided into two parts, the first made up of eight short lines of three accents, rhymed alternately; and the second, of a bob-line of one accent, and two more short lines of three accents, the second of which rhymes with the bob-line. The scheme of rhymes is not so constant as to be

¹ An exhaustive account of Sir Thomas of Erceldoune is given by Dr Murray in the work already referred to. See also ‘Thomas of Erceldoune, herausgegeben von Alois Brandl: Berlin, 1880.’ One of the Rhymer charters is reproduced in facsimile in Russell’s ‘Haigs of Bemersyde,’ p. 68.

represented by a formula applicable to every stanza ; but the formula most generally followed is one of three pairs of rhymes, *ab ab*, *ab ab*, *c bc*, an arrangement departed from only in ten of the three hundred and four stanzas of the poem which have survived. The structure of the strophe is, as Ten Brink has pointed out, probably based upon four alexandrines of six accents each, the lines being divided by the rhyme into eight shorter verses, and attached by a bob-line of one accent to a fifth alexandrine divided in the same manner as the others.

The brevity of the verses, and the limited number of the rhymes, render this strophe a form of considerable intricacy, and one by no means easy for a poet to work in. This difficulty is increased when the writer constrains himself to "rem, ram, and ruf by the letter," according to an elaborate system of alliteration. Kölbing devotes several pages of his introduction to the poem to a searching examination of the alliterative devices of the poet, and concludes that the taste for alliteration is much more vividly displayed in 'Sir Tristrem' than in the works of Chaucer. For the grounds of that conclusion, and for a painstaking analytical study of the rhyme and the verse of the poem, reference may be made to the pages of the German editor.¹

The style of the work is essentially that of popular poetry. The rapidity of the narrative, the brevity of the episodes, and the suddenness of the transitions, give the work an occasional obscurity, which is increased by the writer's fondness for elliptical forms of expression, and which has suggested the reflection that the poem may have been written for an audience already familiar with the events of the romance. But it must be remembered that

¹ Kölbing, work cited, p. xxxii, p. xxxvii, and p. lii.

the work was written not primarily to be read, but to be spoken or recited by persons trained to such tasks by instruction and experience. It is not with a few remarks to a courteous reader, but with a "Listen, lordings dear," that the points of the story are emphasised. The gesture, the facial expression, the vocal cadences and modulations of a skilled reciter would, by their varying stress or significance, suggest to a sluggish imagination such an interpretation of the spoken words as their perusal in manuscript might leave unregarded; and by this means the suddenness of a transition would be smoothed away, or the brevity of an episode filled out. Thus the peculiarities of style manifested in the work are such as are prominent to this day in poems written specially for recitation,—a direct simplicity of narrative, a lack of metaphor and simile, a studied reiteration of stereotyped combinations of words, an occasional use of proverbs, and the employment of meaningless expletives to answer to the metrical exigencies of the verse. All these characteristics go to show that it was designed for the delectation of a popular audience, and its success may be inferred from the terms in which it is spoken of by Robert of Brunne:—

"Over gestes it has the steem,
Over all that is or was."

4. *The Present Edition.*

The present edition gives a more perfect text of the poem than has yet appeared in this country. The editor's aim has been to reproduce the pages of the Auchinleck MS. with as much fidelity as the exigencies of the press

will allow. Corrections of obvious clerical errors in the MS., conjectural readings, and all such amendments on the text as would necessitate an alteration of the written lines, have been relegated to the notes. The proof-sheets of the printed text have been collated with the MS. in order to ensure the greatest possible accuracy, and it only remains to point out what peculiarities of the written text are represented by particular typographical devices.

The text of the MS. is written in double columns, the first line of each of which has in the printed text a marginal reference to the folio and column at the head of which it stands. The lost illuminated letter at the beginning of the written text is represented in print by an ornamental letter. The large capitals, coloured blue and red in the MS.—letters which occur at varying intervals, and seem sometimes to call attention to the transition from one incident of the story to another, sometimes merely to mark the place at which the scribe resumed his interrupted labours—are represented in the printed text by large capitals. The small letters which are coloured in the MS. by a slight touch or touches of red are reproduced as simple capitals. The contractions employed by the scribe are expanded and printed in italics. The paragraph marks at the beginning of those stanzas which are not introduced by a large capital represent very similar marks in the MS., the only notable point of distinction being that in the MS. they are coloured alternately blue and red. The written text is not punctuated, except in so far as a single dot at the end of the longer lines, and a double dot, like a semicolon, at the end of the bob-lines, can be called punctuation. The “stops” in the printed text are added by the editor, as also is the marginal numeration of the lines for reference.



SIR TRISTREM.

1 281 a.



WAS a

Wip tomas spak y þare ;

þer herd y rede in roune

Who tristrem gat *and* bare,

Who was king wip croun,

5

And who him forsterd ʒare,

And who was bold baroun,

As þair elders ware.

Bi ʒere

Tomas telles in toun

10

þis auentours as þai ware.

¶ þis semly somers day,

In winter it is nouȝt sen ;

þis greues wexen al gray,

þat in her time were grene.

15

So dos þis world, y say,

Y wis and nouȝt at wene,

þe gode ben al oway

þat our elders haue bene.

(To abide)

20

Of akniȝt is þat y mene,

His name, it sprong wel wide.

¶ Wald morgan þole no wrong,

þei morgan lord wes ;

He brak his castels strong,

25

His bold borwes he ches,
 His men he slouȝ among
And reped him mani ares.
 Þe wer lasted so long
 Til morgan asked pes
 Þurch pine.

30

For soþe wiþ outhen les,
 His liif he wende to tine.

281 b.

Þus þe batayl, it bigan
 (Witeþ wele it was so)
 Bitvene þe douk morgan
And rouland þat was þro,

35

Þat neuer þai no lan
 Þe pouer to wirche wo.
 Þai spilden mani aman
 Bitven hem seluen to
 In prise :

40

Þat on was douk morgan,
 Þat oþer rouland rise.

¶ Þe kniȝtes þat were wise,
 A forward fast þai bond
 Þat ich aman schul ioien his
And seuen ȝer to stond ;
 Þe douke *and* rouland riis
 Þer to þai bed her hond
 To heiȝe *and* holden priis,
And foren till inglond
 To lende ;

45

Markes king þai fond
 Wiþ kniȝtes mani *and* hende.

55

¶ To marke þe king þai went
 Wiþ kniȝtes proude in pres
And teld him to þende
 His auentours as it wes.
 He preyd hem as his frende
 To duelle wiþ him in pes.

60

Þe kniȝtes, þai were hende
And dede wiþ outen les
 In lede :

A turnament þai ches 65
 Wiþ kniȝtes stiþe on stede.

¶ Glad aman was he,
 Þe turnament dede crie
 Þat maidens miȝt him se
And ouer þe walles to lye. 70
 Þai asked who was fre
 To win þe maistrie,
 Þai seyð þat best was he,
 Þe child of ermonie,
 In tour. 75

For þi chosen was he
 To maiden blaunche flour.

281 c.

¶ Þe maiden of heiȝe kinne
 Sche cald hir maisters þre :—
 “ 80

Bot ȝiue it be þurch ginne,
 A selly man is he ;
 Þurch min hert wiþ inne
 Ywounded haþ he me 85
 So sone :

Of bale bot he me blinne,
 Mine liif days ben al done.”

¶ He was gode *and* hende,
 Stalworþ, wise *and* wiȝt ; 90
 In to þis londes ende
 Y not non better kniȝt,
 Trewer non to frende,
And rouland riis he hiȝt.
 To batayl gan he wende, 95
 Was wounded in þat fiȝt
 Ful felle.

Blaunche flour þe briȝt,
 Þe tale þan herd sche telle.

¶ Sche seyde:—"wayleway!" 100

When hye herd it was so;
 To hir maistresse sche gan say
 Þat hye was boun to go
 To þe kniȝt þer he lay.

Sche swouned *and* hir was wo, 105

So comfort he þat may,
 A knaue child gat þai tuo,
 So dere;

And seþþen men cleped him so:—
 Tristrem þe trewe fere. 110

¶ Þe trewes þat þai hadde tan
And stabled in her þouȝt
 Þan brak þe douk morgan,
 He no wald held it nouȝt.

Rohand, trewe so stan, 115

A letter he þer wrouȝt
And sent to rouland o nan,
 As man of socour souȝt
 In kare

To help what he mouȝt, 120
 Or lesen al þat þer ware.

¶ Rouland riis in tene
 Tok leue at markes king

281 d.

. 125

.

.

.

.

. 130

.

.

¶

.

.

135

Or þou wilt wende wiþ me."

"Mi duelling is hir ille,

Bihold *and* tow may se.

Mi rede is taken þer tille,

Þat fare y wille wiþ þe

140

And finde

þi fair folk *and* þi fre

O lond þer is þi kinde."

¶ Þai busked *and* maked hem boun,

Nas þer no leng abade;

145

Þai lefled goinfainoun,

And out of hauen þai rade

Til þai com til atoun,

A castel rohand had made.

Her sailes þai leten doun,

150

And kniȝt, ouer bord þai strade

Al cladde.

Þe kniȝtes þat wer fade,

Þai dede as rohand bade.

¶ Rohand, riȝt he radde:—

155

"Þis maiden schal ben oure,

Roulandriis to wedde,

At weld in castel tour,

To bring hir to his bedde

Þat briȝtest is in bour.

160

Nas neuer non fairer fedde

Þan maiden blaunche flour

Al bliþe."

After þat michel anour

Parting com þer swiþe.

165

¶ In hird nas nouȝt to hele

Þat morgan telles in toun,

Mekeliche he gan mele

Among his men to roun;

- He bad his kniȝtes lele 170
 Com to his somoun
 Wiȝ hors *and* wepenes fele
And rered goinfaynoun,
 Þat bold.
 He rode so king wiȝ croun 175
 To win al þat he wold.
- ¶ Of folk þe feld was brade,
 Þer morgan men gan bide;
 Þo rouland to hem rade,
 Ozain him gun þai ride; 180
 Swiche meting nas neuer made
 Wiȝ sorwe on ich aside.
 Þer of was rouland glade,
 Ful fast he feld her pride.
 Wiȝ paine 185
 Morgan scaped þat tide
 Þat he nas nouȝt slain.
- ¶ Morganes folk cam newe
 Of rouland riis þe gode,
 On helmes gun þai hewe, 190
 Þurch brinies brast þe blod;
 Sone to deȝ þer drewe
 Mani a frely fode.
 Of rouland was to rewe,
 To grounde when he ȝode, 195
 Þat bold:
 His sone him after stode,
And dere his deȝ he sold.
- ¶ Rewȝe mow ȝe here
 Of roulandriis þe kniȝt: 200
 Þrehundred he slouȝ þere
 Wiȝ his swerd briȝt,
 Of al þo þat þer were
 Miȝt non him felle in fiȝt,
 Bot on wiȝ tresoun þere 205

Þurch þe bodi him piȝt.

Wiþ gile

To deþ he him diȝt—

Allas þat ich while!

¶ His hors o feld him bare 210

Alle ded hom in his way;

282 b.

Gret wonder hadde he þouȝt þare

þat folk of ferly play.

þe tiding com wiþ care

To blauncheflour, þat may. 215

For hir me rewep sare:

On child bed þer sche lay

Was born

Of hir tristrem þat day,

Ac hye no bade nouȝt þat morn. 220

¶ A ring of riche hewe

þan hadde þat leuedi fre;

Sche toke it rouhand trewe,

Hir sone sche bad it be:—

“Mi broþer wele it knewe, 225

Mi fader ȝaf it me;

King markes may rewē,

þe ring, þan he it se,

And moun.

As rouland loued þe, 230

þou kepe it to his sone.”

¶ þe folk stode vnfain

Bifor þat leuedi fre:—

“Rouland, mi lord, is slain,

He spekeþ no more wiþ me. 235

þat leuedi, nouȝt to lain,

For soþe ded is sche.

Who may be ogain?

As god wil, it schal be,

Vnbliþe.” 240

Sorwe it was to se,

þat leuedi sweltes swiþe.

¶ Geten *and* born was so
þe child, was fair *and* white.
Nas neuer rohand so wo, 245
He nist it whom to wite.
To child bed ded he go
His owen wiif al so tite
And seyð he hadde children to,
On hem was his delite 250
Bicrist!

In court men cleped him so:—
þo tram bifor þe trist.

¶ Douk morgan was bliþe
þo roulandriis was doun; 255
He sent his sond swiþe
And bad al schuld be boun
And to his lores liþe,
Redi to his somoun.
Durst non ozain him kiþe, 260
Bot 3alt him tour *and* toun
So sone:
No was no king wiþ croun,
So richeliche hadde y done.

¶ Who 3af broche *and* bei3e? 265
Who bot douke morgan?
Cruwel was *and* hei3e,
O3aines him stode no man.
To *conseil* he calleþ nei3e
Rohand trewe so stan, 270
And euer he dede as þe slei3e
And held his hert in an,
þat wise.

It brast þurch blod *and* ban
3if hope no ware to rise. 275
Now haþ rohand in ore
Tristrem *and* is ful bliþe.

þe child he set to lore
And lernd him al so swiþe;
 In bok, while he was þore, 280
 He stodieþ euer, þat stiþe.

þo þat bi him wore
 Of him weren ful bliþe.
 þat bold,
 His craftes gan he kiþe 285
 Oþaines hem when he wold.

¶ Fiftene þere he gan him fede,
 Sir rohand þe trewe;
 He tauzt him ich alede
 Of ich maner of glewe 290
And euerich playing þede,
 Old lawes *and* newe;

On hunting oft he þede,
 To swiche alawe he drewe
 Al þus, 295
 More he couþe of veneri
 þan couþe manerious.

¶ þer com aschip of norway
 To sir rohandes hold
 Wiþ haukes white *and* gray 300
And panes fair y fold.

Tristrem herd it say,
 On his playing he wold
 Tventischilling to lay.
 Sir rouhand him told 305
And tauzt;

For hauke siluer he 3old,
 þe fairest men him rauzt.

¶ A cheker he fond bi a cheire,
 He asked who wold play. 310

þe mariner spac bonair:—

“Child, what wiltow lay?”

“Oþain an hauke of noble air

Tventi schillinges, to say.
 Wheþer so mates oþer fair 315
 Bere hem boþe oway.”

Wiþ wille

þe mariner swore his faye:—
 “For soþe ich held þer tille.”

¶ Now boþe her wedde lys, 320

And play þai bi ginne;

Ysett he haþ þe long asise

And endred beþ þer inne.

þe play biginneþ to arise,

Tristem deleþ atvinne; 325

He dede als so þe wise:

He 3af has he gan winne

In raf.

Of playe ar he wald blinne,

Sex haukes he 3at *and* 3af. 330

¶ Rohand toke leue to ga,

His sones he cleped oway;

þe fairest hauke he gan ta

þat tristrem wan þat day;

Wiþ him he left ma 335

Pans for to play.

þe mariner swore also

þat pans wold he lay

An stounde.

Tristem wan þat day 340

Of him an hundred pounde.

¶ Tristem wan þat þer was layd.

A tresoun þer was made:

No lenger þan þe maister seyð,

283 a. Of gate nas þer no bade. 345

As þai best sat *and* pleyd,

Out of hauen þai rade

Opon þe se so gray,

Fram þe brimes brade

- Gun flete. 350
Of lod þai were wel glade,
And tristrem sore wepe.
¶ His maister þan þai fand
A bot *and* anare.
Hye seyden: "ʒond is þe land, 355
And here schaltow to bare.
Chese onaiþer hand
Wheþer þe leuer ware
Sink or stille stand;
þe child schal wiþ ous fare 360
On flod."
Tristrem wepe ful sare,
þai louʒ *and* þouʒt it gode.
¶ Niʒen woukes *and* mare
þe mariners flet on flod, 365
Til anker hem brast *and* are
And stormes hem bistode;
Her sorwen *and* her care
þai witt þat frely fode;
þai nisten hou to fare, 370
þe wawes were so wode
Wiþ winde.
O lond þai wold he ʒede,
ʒif þai wist ani to finde.
¶ A lond þai neiʒed neiʒe, 375
A forest as it ware,
Wiþ hilles þat were heiʒe
And holtes þat weren hare.
O lond þai sett þat sleiʒe
Wiþ al his wining ʒare, 380
Wiþ broche *and* riche beiʒe,
A lof of brede ʒete mare,
þat milde.
Weder þai hadde to fare,
A lond þai left þat childe. 385

283 b.

- ¶ Winde þai had as þai wolde,
 A lond bilaft he;
 His hert bigan to cold,
 Þo he no miȝt hem nouȝt se;
 To crist his bodi he ȝald, 390
 Þat don was on þe tre:—
 “Lord, mi liif me bihold,
 In world þou wisse me
 At wille;
 Astow art lord so fre, 395
 Þou lete me neuer spille.”
- ¶ Þo tomas asked ay
 Of tristrem, trewe fere,
 To wite þe riȝt way
 Þe styes for to lere. 400
 Of a prince proude in play
 Listneþ, lordinges dere.
 Who so better can say,
 His owen he may here
 As hende. 405
 Of þing þat is him dere
 Ich man preise at ende.
- ¶ In o robe tristrem was boun
 Þat he fram schip hadde brouȝt.
 Was of ablihand broun, 410
 Þe richest þat was wrouȝt,
 As tomas telleþ in toun.
 He no wist what he mouȝt,
 Bot semly sett him doun
And ete ay til him gode þouȝt; 415
 Ful sone
 Þe forest forþ he souȝt
 When he so hadde done.
- ¶ He toke his lod vnliȝt,
 His penis wiþ him he bare; 420
 Þe hilles were on hiȝt,

He clombe þo holtes hare;
 Of o gate he hadde siȝt,
 Þat he fond ful ȝare;
 Þe paþ he toke ful riȝt, 425
 To palmers mett he þare
 On hand;

He asked hem whennes þai ware,
 Þai seyð:—"of yngland."

¶ For drede þai wald him slo, 430
 He temed him to þe king;
 He bede hem pens mo,
 Aȝer ten schilling,

Ȝif þai wald wiþ him go
And to þe court him bring. 435
 "Ȝis" þai sworn þo
 Bi þe lord ouer al þing
 Ful sone.

Ful wel biset his þing,
 Þat raþe haþ his bone. 440

¶ Þe forest was fair *and* wide,
 Wiþ wilde bestes y sprad.
 Þe court was ner bi side,
 Þe palmers þider him lad.
 Tristrem hunters seiȝe ride, 445
 Les of houndes þai ledde;
 Þai token in þat tide
 Of fat hertes y fedde
 In feld.

In blehand was he cledde, 450
 Þe hunters him biheld.

Bestes þai brac *and* bare,
 In quarters þai hem wrouȝt,
 Martirs as it ware
 Þat husbond men had bouȝt. 455

Tristrem þo spac þare
And seyð wonder him þouȝt:—

“Ne seiȝe y neuer are
So wilde best y wrouȝt
At wille. 460

Oȝer,” he seyȝd, “y can nouȝt,
Or folily ȝe hem spille.”

¶ Vp stode aseriaunt bold
And spac tristrem oȝain :—
“We and our elders old, 465

ȝus ȝan haue we sain.
Oȝer ȝou hast ous told :
ȝond liȝ abest vnflain,
Atire it as ȝou wold,
And we wil se ful fain 470
In feld.”

In lede is nouȝt to lain,
ȝe hunters him biheld.

¶ Tristrem schare ȝe brest,
ȝe tong sat next ȝe pride ; 475

ȝe heminges swiȝe on est
He schar *and* layȝ bi side ;

283 d.

ȝe breche adoun he ȝrest,

He ritt *and* gan to riȝt ;

Boldliche ȝer nest 480

Carf he of ȝat hide

Bidene ;

ȝe bestes he graiȝed ȝat tide,

As mani seȝȝen has ben.

¶ ȝe spande was ȝe first brede, 485

ȝe erber diȝt he ȝare,

To ȝe stifles he ȝede

And euen ato hem schare ;

He riȝt al ȝe rede,

ȝe wombe oway he bare, 490

ȝe noubles he ȝaf to mede.

ȝat seiȝen ȝat ȝer ware

Al so.

- þe rigge he croised mare,
 þe chine he smot atvo. 495
 ¶ þe forster for his riȝtes
 þe left schulder ȝaf he,
 Wiþ hert, liuer *and* liȝtes
And blod tille his quirre;
 Houndes on hyde he diȝtes, 500
 Alle he lete hem se;
 þe rauen he ȝaue his ȝiftes,
 Sat on þe fourched tre,
 On rowe;
 ‘Hunters, whare be ȝe? 505
 þe tokening schuld ȝe blowe.”
 ¶ He tiȝt þe mawe on tinde
And eke þe gargiloun;
 þai blewen þe riȝt kinde
And radde þe riȝt roun. 510
 þai wist þe king to finde
And senten forþ to toun
And teld him vnder linde
 þe best, hou it was boun
And brouȝt. 515
 Marke, þe king wiþ croun,
 Seyd þat feir him þouȝt.
 ¶ þe tokening when þai blewe,
 þer wondred mani aman;
 þe costom þai nouȝt knewe, 520
 For þi fro bord pai ran;
 No wist þai nouȝt hou newe
 þai hadde hunters þan.
 It is amaner of glewe
 To teche hem þat no can 525
 Swiche þing.
 Alle bliþe weren þai þan
 þat ȝede bifor þe king.
 þe king seyde:—“where were þou born?

- What hattou, belamye?" 530
 Tristrem spac biforn:—
 "Sir, in hermonie.
 Mi fader me hap for lorn,
 Sir rohand, sikerly
 Þe best blower of horn 535
And king of venery
 For þouȝt."
 Þe lasse ȝaf mark for þi,
 For rohand he no knewe nouȝt.
- ¶ Þe king no seyde no more, 540
 Bot wesche *and* ȝede to mete;
 Bred þai pard *and* schare,
 Ynouȝ þai hadde at ete;
 Wheþer hem leuer ware
 Win or ale to gete, 545
 Aske *and* haue it ȝare,
 In coupes or hornes grete
 Was brouȝt;
 Þer, while þai wold, þai sete;
And risen when hem gode þouȝt. 550
- ¶ An harpoure made alay,
 Þat tristrem, aresound he.
 Þe harpoure ȝede oway:—
 "Who better can, lat se."
 "Bot y þe mendi may, 555
 Wrong þan wite y þe."
 Þe harpoure gan to say:—
 "Þe maistri ȝiue y þe
 Ful sket."
 Bi for þe kinges kne 560
 Tristrem is cald to set.
- ¶ Bliþe weren þai alle,
And merkes gun þai minne,
 Token leue in þe halle.
 Who miȝt þe child winne? 565

284 b.

- Mark gan tristrem calle,
 Was comen of riche kinne;
 He gaf him robe of palle
And pane of riche skinne
 Ful sket; 570
 His chaumber he liþ inne
And harpeþ notes swete.
 Now tristrem lat we þare,
 Wiþ marke he is ful dere.
 Rohand rewep sare 575
 Þat he no miȝt of him here;
 Ouer londes he gan fare
 Wiþ sorwe *and* reweful chere,
 Seuen kingriche *and* mare
 Tristrem to finde þere 580
And souȝt;
 His robes riuen were,
 Þer fore no leued he nouȝt.
 ¶ Nouȝt no semed it so
 Rohand, þat noble kniȝt; 585
 He no wist whider to go,
 So was he brouȝt omiȝt;
 To swinke men wold him to
 For mete *and* robes riȝt.
 Wiþ oþer werkmen mo 590
 He bileft al niȝt
 In land;
 Of þe palmers he hadde asiȝt
 Þat tristrem first fand.
 ¶ His asking is euer newe 595
 In trauail *and* in pes.
 Þe palmer seyð he him knewe
And wiste wele what he wes:—
 “His robe is of anhewe,
 Blihand wiþ outhen les; 600
 His name is tristrem trewe,

Bifor him scheres þe mes,
þe king.

Y brouȝt him þer he ches,
He ȝaue me tenschilling."

605

¶ "So michel wil y ȝiue þe,"
Quaþ rohand, "will ȝe ta?
þe court ȝe lat me se."
þe palmers seyde:—"ȝa."

284 c.

Bliþe þer of was he

610

And redily ȝaf him sa

Of wel gode mone

Ten schilinges *and* ma

Of gayn :

Tristrem was ful þra

615

Of tristrem for to frain.

¶ In tristrem is his delit,
And of him spekeþ he ay.

þe porter gan him wite

And seyde:—"Cherl! go oway,

620

Oþer y schal þe smite.

What dostow here al day?"

A ring he rauȝt him tite

—þe porter seyde nouȝt nay—

In hand.

625

He was ful wise, y say,

þat first ȝaue ȝift in land.

¶ Rohand þo tok he
And at þe gate in lete ;

þe ring was fair to se,

630

þe ȝift was wel swete.

þe huscher bad him fle:—

"Cherl, oway wel sket,

Or broken þine heued schal be,

And þou feld vnder fet

635

To grounde."

Rohand bad him lete

And help him at þat stounde.

- ¶ Þe pouer man of mold
 Tok forþ anoþer ring, 640
 Þe huscher he ȝaf þe gold,
 It seemed to a king;
 Formest þo in fold
 He lete him in þring;
 To tristrem trewe *in* hold 645
 He hete he wold him bring,
And brouȝt;
 Tristrem knewe him no þing,
And ferly rohand þouȝt.
- ¶ Þei men tristrem had sworn, 650
 He no trowed it neuer in lede
 Þat rohand robes were torn,
 Þat he wered swiche awede.
 He frained him biforn:—
 “Child, so god þe rede, 655
 How were þou fram rohand lorn?
 Monestow neuer in lede?”
 Nouȝt lain
 He kneled better spede
And kist rohand ful fain. 660
- ¶ “Fader, no wretþe þe nouȝt,
 Ful welcom er ȝe!
 Bi god, þat man haþ bouȝt,
 No þing no knewe y þe;
 Wiþ sorwe þou hast me souȝt, 665
 To wite it wo is me!”
 To mark þe word he brouȝt:—
 “Wil ȝe mi fader se
 Wiþ siȝt?
 Graiþed y wil he be, 670
And seþþen schewe him as kniȝt.”
- ¶ Tristrem to mark it seyð,
 His auentours, as it were,

Hou he wiþ schipmen pleyd,
 Of lond hou þai him bere, 675
 Hou stormes hem bi stayd,
 Til anker hem brast *and* are.

“þai ȝolden me þat y layd
 Wiþ al mi wining ȝare
 In hand; 680

Y clambe þe holtes hare
 Til y þine hunters fand.”

¶ A baþ þai brouȝt rohand inne,
 A barbour was redi þare;
 Al rowe it was, his chinne, 685
 His heued was white of hare;

A scarlet wiþ riche skinne
 Ybrouȝt him was ful ȝare.
 Rohand of noble kinne,
 Þat robe ful fair he bare, 690
 Þat bold;

Who þat had seyn him þare
 A prince him miȝt han told.

¶ Fair his tale bi gan
 Rohand, þei he com lat; 695
 Tristrem, þat honour can,
 To halle led him þe gate.

285 a.

Ich man seyde þan
 Nas non swiche, as þai wate,
 As was þe pouer man 700
 Þat þai bete fram þe gat
 Wiþ care;

Nas non þat wald him hate,
 Bot welcom was he þare.

¶ Water þai asked swiþe, 705
 Cloþ *and* bord was drain
 Wit mete *and* drink liþe
And seriaunce þat were bayn
 To serue tristrem swiþe

And sir rohand ful fayn ;
 Whasche, when þai wald rise,
 Þe king ros him oȝain
 Þat tide ;

710

In lede is nouȝt to layn,
 He sett him bi his side.

715

¶ Rohand, þat was þare,
 To mark his tale bi gan :—
 “Wist ȝe what tristrem ware,
 Miche gode ȝe wold him an.
 ȝour owen soster him bare,”
 —Þe king liþed him þan—
 “Y nam sibbe him na mare,
 Ich auȝt to ben his man,
 Sir king.

720

Knowe it ȝiue ȝe can,
 Sche tauȝt me þis ring

725

¶ When roulandriis þe bold,
 Douke morgan gan mete.”
 Þe tale when rohand told,
 For sorwe he gan grete.
 Þe king biheld þat old,
 Hou his wonges were wete ;
 To mark þe ring he ȝold,
 He knewe it al so sket,
 Gan loke :

730

735

He kist tristrem ful skete
And for his nevou toke.

¶ Þo þai kisten him alle,
 Boþe leuedi *and* kniȝt
And seriaunce in þe halle
And maidens þat were briȝt.

740

Tristrem gan rohand calle
And freined him wiþ siȝt :—

“Sir, hou may þis falle?
 Hou may y proue it riȝt?

745

Nouȝt lain?

Tel me for godes miȝt
Hou was mi fader slayn."

¶ Rohand told anon

His auentours al bidene,

750

Hou þe batayle bi gan,

Þe werres hadden y ben,

His moder hou hye was tan

And geten hem bi tvene.

"Slawe was rouland þan

755

And ded blaunche þe schene.

Nauȝt les,

For dout of morgan kene

Mi sone y seyð þou wes."

¶ Tristrem, al in heiȝe,

760

Bifor þe king cam he.

"Into ermonie,

Sir, now longeþ me;

Þider fare wil y,

Mi leue y take of þe

765

To fiȝt wiþ morgan in hy,

To sle him oþer he me

Wiþ hand;

Erst schal no man me se

Oȝain in ingland."

770

Þo was mark ful wo,

He siȝt sore at þat tide.

"Tristrem, þi rede þou ta

In inglond forto abide.

Morgan is wick to slo,

775

Of kniȝtes he haþ gret pride;

Tristrem, þei þou be þro,

Lat mo men wiþ þe riðe

On rowe.

Take rohand bi þi side,

780

He wil þine frendes knawe."

285 c.

- ¶ To armes þe king lete crie
 þe folk of al his land
 To help tristrem : for þi
 He made kniȝt wiþ his hand. 785
 He dede him han on heye
 þe fairest þat he fand,
 In place to riden him by,
 To don him to vnder stand
 So swiþe. 790
 Sorwe so tristrem band
 Miȝt no man make him bliþe.
- ¶ No wold he duellen aniȝt,
 þer of nas nouȝt to say.
 Ten hundred þat were wiȝt 795
 Wenten wiþ him oway.
 Rohand, þe riche kniȝt,
 Redy was he ay;
 To his castel ful riȝt
 He sailed þe seuenday 800
 On rade.
 His maister he gan pay,
 His sones kniȝtes he made.
- ¶ His frendes, glad were þai
 —No blame hem noman for þi— 805
 Of his coming, to say,
 Al in to ermonie,
 Til it was on aday
 Morgan was fast by,
 Tristrem bi gan to say :— 810
 “Wiþ morgan speke wil y
And spede.
 So long idel we ly,
 Miself mai do mi nede.”
- ¶ Tristrem dede as he hiȝt. 815
 He busked *and* made him ȝare
 Hi fiftend som of kniȝt,

Wip him ȝede na mare.
 To court þai com ful riȝt
 As Morgan his brede schare;
 Þai teld þo bi siȝt
 Ten kinges sonnes þai ware;
 Vn souȝt

820

Heuedes of wild bare
 Ichon to presant brouȝt.

825

¶ Rohand bi gan to sayn,
 To his kniȝtes þan seyð he:—
 “As woman is, tviis for lain,
 Y may say bi me.

ȝif tristrem be now sleyn,
 Yuel ȝemers er we.

830

To armes, kniȝt *and* swayn,
 And swiftly ride ȝe
And swiȝe!

Til y tristrem se,
 No worþ y neuer bliȝe.”

835

¶ Tristrem speke bi gan:—
 “Sir king, god loke þe
 As y þe loue *and* an
And þou hast serued to me!”

840

þe douke answerd þan:—
 “Y pray, mi lord so fre,
 Wheþer þou blis or ban,
 þine owen mot it be,
 þou bold!

845

þi nedes tel þou me,
 þine erand, what þou wold.”

¶ “Amendes! Mi fader is slain,
 Mine hirritage hermonie!”

þe douke answerd ogain:—

850

“Certes, þi fader þan slouȝ y.
 Seþþen þou so hast sayd,
 Amendes þer ouȝt to ly.

þer fore, prout swayn,
 So schal y þe, for þi
 Riȝt þan

Artow comen titly
 Fram marke þi kinsman.

¶ Ȝongling, þou schalt abide!
 Foles þou wendest to fand!
 þi fader þi moder gan hide,
 In horedom he hir band.
 Hou comestow wiþ pride?
 Out, traitour, of mi land!"
 Tristrem spac þat tide:—
 "þou lext, ich vnder stand
And wot!"

Morgan wiþ his hand
 Wiþ a lof tristrem smot.

¶ On his brest adoun
 Of his nose ran þe blod.
 Tristrem swerd was boun,
And ner þe douke he stode.

.

Wiþ þat was comen to toun
 Rohand wiþ help ful gode
And gayn.

Al þat oȝain hem stode
 Wiȝtly were þai slayn.

¶ To prisoun þai gun take
 Erl, baroun *and* kniȝt;
 For douke morgan sake
 Mani on dyd doun riȝt.
 Schaftes þai gun schake
And riuen scheldes briȝt,
 Crounes þai gun crake
 Mani, ich wene, apliȝt.
 Saunfayl,

Bitvene þe none *and* þe niȝt 890
Last þe batayle.

¶ Þus haþ tristrem þe swete
Yslawe þe douke morgan.
No wold he neuer lete
Til mo castels wer tan ; 895
Tounes þai ȝold him skete
And cites stiþe of stan.

Þe folk fel to his fet,
Azaines him stode þer nan
In land. 900

He slouȝ his fader ban,
Al bowed to his hand.

¶ Tvo ȝere he sett þat land,
His lawes made he cri.
Al com to his hand 905
Almain *and* ermonie,
At his wil to stand
Boun *and* al redy.

Rohand he ȝaf þe wand
And bad him sitt him bi,
Þat fre. 910

“Rohand lord make y
To held þis lond of me.

¶ Þou *and* þine sones fiue
Schul held þis lond of me ; 915
Þer while þou art o liue,
Þine owen schal it be.

What halt it long to striue?
Mi leue y take at te,
Til inglond wil y riue, 920
Mark, mi nem, to se
Þat stounde.”

286 b.

Now boskes tristre þe fre
To inglond for to founde.

¶ Bliþe was his bosking, 925

- And* fair was his schip fare.
 Rohand he left king
 Ouer al his wining þare.
 Schipmen him gun bring
 To inglond ful ȝare. 930
 He herd anewe tiding,
 Þat he herd neuer are;
 On hand
 Mani man wepen sare
 For ransoun to yrland. 935
- ¶ Marke schuld ȝeld vnhold,
 Þei he were king wiþ croun,
 Þre hundred pounde of gold
 Ich ȝer out of toun,
 Of siluer fair y fold 940
 Þre hundred pounde al boun,
 Of mone of amold
 Þre hundred pounde of latoun
 Schuld he;
 Þe ferþ ȝere, (aferly roun!) 945
 Þre hundred barnes fre.
- ¶ Þe truage was com to to
 Moraunt, þe noble kniȝt;
 Yhold he was so
 A neten in ich afiȝt. 950
 Þe barnes asked he þo
 Als it war londes riȝt.
 Tristrem gan stoutely go
 To lond þat ich niȝt
 Of rade; 955
 Of þe schippe þai hadde asiȝt
 Þe day þai dede obade.
- ¶ Mark was glad *and* bliþe
 Þo he miȝt tristrem se;
 He kist him fele siþe, 960
 Welcom to him was he.

- Marke gan tidinges liþe,
 Hou he wan londes fre.
 Tristrem seyð þat siþe:—
 “Wat may þis gadering be? 965
 Þai grete.”
 “Tristrem, y telle it þe,
 A þing, is me vnswete.
 ¶ Þe king of yrlond,
 Tristrem, ich am his man. 970
 To long ichaue ben hir bond,
 Wiþ wrong þe king it wan.
 To long it haþ y stond,
 On him þe wrong bigan;
 Þer to ich held min hond.” 975
 Tristrem seyð þan
 Al stille,
 “Moraunt þat michel can
 Schal nouzt han his wille.”
 ¶ Marke to *conseyl* ȝede 980
And asked rede of þis.
 He seyð:—“Wiþ wrong dede
 Þe raunsoun y taken is.”
 Tristrem seyð:—“y rede
 Þat he þe barnes mis.” 985
 Þo seyð þe king in lede:—
 “No was it neuer his
 Wiþ riȝt.”
 Tristrem seyð:—“y wis,
 Y wil defende it as kniȝt.” 990
 ¶ Bi al markes hald
 Þe truwege was tan.
 Tristrem gan it wiþhald
 As prince proude in pan.
 Þai graunted þat tristrem wald, 995
 Oþer no durst þer nan;
 Nis þer non so bald

Ymade of flesche no ban,
No kniȝt.

Now haȝ tristrem y tan
Oȝain moraunt to fiȝt. 1000

¶ Tristrem him self ȝede
Moraunt word to bring,
And schortliche seyð in lede:—

“We no owe þe noȝing.” 1005

Moraunt oȝain sede:—

“Þou lext afoule lesing!
Mi body to batayl y bede
To proue bi for þe king
To loke.” 1010

He waged him aring,
Tristrem þe batayl toke.

¶ Þai seylden in to þe wide

Wiȝ her schippes tvo;

Moraunt bond his biside, 1015

And tristrem lete his go;

Moraunt seyð þat tide:—

“Tristrem, whi dos tow so?”

“Our on schal here abide,

No be þou neuer so þro, 1020

Y wis!

Wheȝer our to liue go,

He haȝ anouȝ of þis.”

¶ Þe yland was ful brade

Þat þai gun in fiȝt; 1025

Þer of was moraunt glade,

Of tristrem he lete liȝt.

Swiche meting nas neuer non made

Wiȝ worȝli wepen wiȝt;

Aiȝer to oȝer rade 1030

And hewe on helmes briȝt

Wiȝ hand.

God help tristrem þe kniȝt!

He fauȝt for ingland.

¶ Moraunt wiȝ his miȝt 1035

Rode wiȝ gret raundoun

Oȝain tristrem þe kniȝt

And þouȝt to bere him doun.

Wiȝ alaunce vn liȝt

He smot him in þe lyoun, 1040

And tristrem, þat was wiȝt,

Bar him þurch þe dragoun

In þe scheld.

Þat moraunt bold *and* boun

Smot him in þe scheld. 1045

¶ Vp he stirt bidene

And lepe opon his stede ;

He fauȝt, wiȝ outhen wene,

So wolf þat wald wede.

Tristrem in þat tene 1050

No spard him for no drede ;

He ȝaf him awounde y sene,

Þat his bodi gan blede.

Riȝt þo

In morauntes most nede 1055

His stede bak brak on to.

¶ Vp he stirt in drede

And seyde :—"tristrem, aliȝt ;

For þou hast slayn mi stede.

A fot þou schalt fiȝt." 1060

Quaȝ tristrem :—"so god me rede,

Þer to icham al liȝt."

Togider þo þai ȝede

And hewen on helmes briȝt.

Saunfayl, 1065

Tristrem as akniȝt

Fauȝt in þat batayle.

¶ Moraunt of yrland smot

Tristrem in þe scheld,

þat half fel fram his hond
þer adoun in þe feld. 1070

Tristrem, ich vnder stond,
Anon þe strok him 3eld
Wiþ his gode brond;
Moraunt nei3e he queld, 1075
þat kni3t.

Marke þe batayl bi held
And wonderd of þat fi3t.

¶ Moraunt was vnfayn
And fau3t wiþ al his mi3t; 1080
þat tristrem were y slayn
He stird him as akni3t.

Tristrem smot wiþ main,
His swerd brak in þe fi3t
And in morauntes brain 1085
Bileued apece bri3t
Wiþ care;

And in þe haunche ri3t
Tristrem was wounded sare.

¶ A word þat pended to pride 1090
Tristrem, þo spac he:—
“Folk of yrland side,
Zour mirour 3e may se. *Zour*

Mo þat hider wil ride,
þus grayþed schul 3e be.” 1095

Wiþ sorwe þai drou3 þat tide
Moraunt to þe se

287 b.

And care.

Wiþ ioie tristrem þe fre
To mark, his em, gan fare. 1100

¶ His swerd he offred þan
And to þe auter it bare.

For markes kinsman
Tristrem was loued þare.
A forward þai bi gan, 1105

þer to þai alle sware :
 For þat lond fre he wan,
 þat king he schuld be þare,
 To say,

Ȝif he oliue ware

1110

After sir markes day.

¶ Þei tristrem liȝt þenke,
 He is wounded ful sare ;
 Leches wiþ salue *and* drink
 Him comeþ wide whare.

1115

þai lorn al her swink,
 His pain was ay þe mare ;
 No man no miȝt for stink
 Com þer tristrem ware

Als þan ;

1120

Ich man forsoke him þare
 Bot gouernayl, his man.

¶ Þre ȝer in carebed lay
 Tristrem, þe trewe he hiȝt,
 þat neuer no douȝt him day
 For sorwe he hadde oniȝt.

1125

For diol no man no may
 Sen on him wiþ siȝt ;

Ich man, for soþe to say,
 For soke þo þat kniȝt

1130

As þare ;

þai hadde don what he miȝt,
 þai no rouȝt of his fare.

¶ Til it was on aday
 Til mark he gan him mene.
 Schortliche, soþe to say,
 Þis tale was hem bitvene :—

1135

“In sorwe ich haue ben ay
 Seþþen ich aliue haue ben.”

Marke seyð :—“Wayleway
 þat ich it schuld y sene,

1140

287 c.

Swiche þing!"

Tristrem, wiþ outen wene,
A schip asked þe king.

¶ "Em," he seyð, "y spille. 1145

Of lond kepe y namare:

A schip þou bring me tille,
Mine harp to play me þare,
Stouer ynouȝ to wille

To kepe me, son ȝou ȝare." 1150

Þei marke liked ille,

Tristrem to schip þai bare

And brouȝt.

Who wold wiþ him fare?

Gouernayle no lete him nouȝt. 1155

¶ Tristremes schip was ȝare,

And asked his benisoun;

Þe hauen he gan outfare,

It hiȝt carlioun.

Niȝen woukes *and* mare 1160He hobbled vp *and* doun.

A winde to wil him bare

To a stede þer him was boun

Neiȝe hand:

Deluelin hiȝt þe toun, 1165

An hauen in irland.

¶ A winde þider him gan driue,

Schipmen him seiȝe neiȝehand;

In botes þai gun him stiue

And drouȝ him to þe land. 1170

A wounded man aliue

In þe schip þai fand;

He seyð bisiden aride

Men wounded him *and* band

Vnsounde. 1175

No man miȝt bi him stand

For stinking of his wounde.

287 d.

- ¶ Gournail gan hem frain
 What hiȝt þe se strand.
 “Deuelin,” þai seyð o gayn, 1180
 þe schipmen þat him fand.
 þo was tristrem vnfain
And wele gan vnder stand,
 Hir broþer hadde he slain
 þat quen was of þe land 1185
 In fiȝt.
 Tristrem he gan doun lain
And seyð tramtris he hiȝt.
- ¶ In his schip was þat day
 Al maner of gle 1190
And al maner of lay
 In lond þat miȝt be.
 To þe quen þo seyð þay,
 Morauntes soster þe fre,
 Ywounded swiche a man lay 1195
 þat sorwe it was to se
And care:—
 “A miriman were he
 ȝif he o liue ware.”
- ¶ Sche was in deuelin, 1200
 þe fair leuedi, þe quene,
 Louesom vnder line
And sleiȝest had y bene,
And mest couþe of medicie;
 þat was on tristrem sene: 1205
 Sche brouȝt him of his pine,
 To wite *and* nouȝt at wene,
 To say,
 Sche sent him aplaster kene
 To cast þe stink oway. 1210
 A morwe when it was day,
 þe leuedy of heiȝe priis
 Com þer tristrem lay

And asked what he is.

“Marchaund ich haue ben ay,

1215

Mi nam is tramtris.

Robbers, for soþe to say,

Slouȝ mine felawes, y wis,

In þe se;

Þai raft me fowe *and* griis,

1220

And þus wounded þai me.”

¶ An heye man he was like,

Þei he wer wounded sare;

His gles weren so sellike

Þat wonder þouȝt hem þare.

1225

His harp, his croude was rike,

His tables, his ches he bare.

Þai swore bi seyn patrike,

Swiche seiȝe þai neuer are

288 a.

Er þan:

1230

“Ȝif he in hele ware,

He wer amiri man.”

¶ Þe leuedi of heiȝe kenne,

His woundes schewe . . he lete,

To wite his wo vnwinne;

1235

So grimli he gan grete,

His bon brast vnder skinne,

His sorwe was vnsete.

Þai brouȝt him to an inne,

A baþ þai made him sket

1240

So liþe

Þat tristrem, on his fēt

Gon he miȝt swiþe.

¶ Salues haþ he soft

And drinkes þat er liþe;

1245

Þai no rouȝt hou dere it bouȝt,

Bot held him al so swiþe.

He made his play aloft,

His gamnes he gan kiþe;

For þi was tristrem oft 1250
 To boure cleped fele siþe
 To sete ;

Ich man was lef to liþe,
 His mirþes were so swete.

Þe king had adouhter dere 1255
 Þat maiden ysonde hiȝt,
 Þat gle was lef to here
And romaunce to rede ariȝt. ¹

Sir tramtris hir gan lere
 Þo wiþ al his miȝt 1260
 What alle pointes were,
 To se þe soþe in siȝt,
 To say.

In yrlond nas no kniȝt
 Wiþ ysonde durst play, 1265

¶ Ysonde of heiȝe priis,
 Þe maiden briȝt of hewe
 Þat wered fow *and* griis
And scarlet þat was newe.

In warld was non so wiis 1270
 Of craft þat men knewe
 Wiþ outen sir tramtris,
 Þat al games of grewe
 On grounde.

288 b.

Hom longeþ tramtris þe trewe, 1275
 For heled was his wounde.

¶ Sir tramtris in irlond
 Duelled al aȝere.
 So gode likeing he fand
 Þat hole he was *and* fere. 1280

Þe quen to fot *and* hand
 He serued dern *and* dere ;
 Ysonde he dede vnder stand
 What alle playes were
 In lay. 1285

His leue he asked at here
In schip to founde oway.

¶ Þe quen þat michel can,
To tramtris sche gan say:—
“Who so fet vncouþe man,
He foundeþ euer oway.” 1290

His hire þai ȝolden him þan,
Gold *and* siluer, y say;
What he wold he wan
Of ysonde for his play 1295
Saunfail.

He bi tauȝt hem god *and* gode day,
Wiþ him went gouernail.

¶ Riche sail þai drewe,
White *and* red so blod; 1300
A winde to wil hem blewe,
To carlioun þai ȝode.

Now hat he tristrem trewe
And fareþ ouer þe flod.
Þe schip þe cuntre knewe, 1305
It þouȝt hem ful gode.

As þare
Of wrake þai vnder stode,
For on þai leten him fare.

¶ Þai tolden to þe king 1310
Þat þe schip had sain;
Neuer of no tiding
Nas mark þe king so fain.
To toun þai gun him bring,
Þe king ros him o gayn; 1315
Bliþe was her meteing,
And fair he gain him frain

Þat stounde:

“Tristrem, nouȝt to lain,
Heled is þi wounde?” 1320

¶ His em answer he ȝeld

- Þat litel he wald wene;
 Of bot sche was him beld
 Þat moraunt soster had bene.
 Hou fair sche haþ him held, 1325
 He told hem al bidene;
And seþþen tristrem haþ teld
 Of ysonde þat was kene,
 Al newe,
 Hou sche was briȝt *and* schene, 1330
 Of loue was non so trewe.
- ¶ Mark to tristrem gan say:—
 “Mi lond bi take y þe
 To han after mi day;
 Þine owen schal it be. 1335
 Bring þou me þat may
 Þat ich hir may y se.”
 Þis was his maner ay,
 Of ysonde þan spekeþ he,
 Her prise, 1340
 Hou sche was gent *and* fre,
 Of loue was non so wise.
- ¶ In inglond ful wide
 Þe barouns hem bi þouȝt
 To fel tristremes pride 1345
 Hou þai fairest mouȝt;
 Þe king þai rad to ride,
 A quen to him þai souȝt
 Þat tristrem miȝt abide
 Þat he no were it nouȝt, 1350
 No king:
 Þai seyð þat tristrem mouȝt
 Ysonde of irlond bring.
- ¶ A brid briȝt þai ches
 As blod opon snoweing: 1355
 “A maiden of swiche reles
 Tristrem may to þe bring.”

288 d.

Quaþ tristrem :—"It is les,
And troweþ it forlesing;
 To aski þat neuer no wes,
 It is a fole askeing

1360

Bi kinde;
 It is a selli þing,
 For noman may it finde.

¶ Y rede 3e nou3t no striue; 1365

A swalu ich herd sing:
 3e sigge ich wern mi nem to wiue,
 For y schuld be 3our king.
 Now bringeþ me atte riue
 Schip *and* oþer þing.

1370

3e se me neuer oliue
 Bot 3if ich ysonde bring,
 Þat bri3t.

Finde me min askeing,
 Mine fiftend som of kni3t." 1375

¶ Kni3tes þo chosen þai
 Þat were war *and* wise,
 Al þat mest may
And hei3est weren of priis;
 A schip wiþ grene *and* gray,
 Wiþ vair *and* eke wiþ griis,
 Wiþ alle þing, y say,
 Þat pende to marchandis,
 In lede.

1380

Þai ferden of þis wise 1385
 In til yrlond þede.

¶ In his schip was boun
 Al þat mister ware;
 Out of carlioun
 Riche was his schip fare. 1390
 Þai rered goinfaynoun,
 A winde to wille hem bare.
 Deuelin hat þe toun,

To lond þai comen þare,
 þe best; 1395
 þe king present þai bare
And asked leue to rest.

¶ þe king present þai brouȝt,
 Anoper to þe quene;
 Ysonde forȝat þai nouȝt, 1400
 To wite *and* nouȝt at wene.
 To schip when þai hem þouȝt
 þat at þe court hadde bene,
 —Swiche mayde nas neuer wrouȝt
 þat þai euer hadde sene 1405
 Wiþ siȝt—

289 a.

þe cuntre alle bidene
 þai seiȝe fle ful riȝt.
 ¶ Out of deuelin toun
 þe folk wel fast ran 1410
 In awater to droun,
 So ferd were þai þan.
 For doute of o dragoun,
 þai seyð, to schip þai wan
 To hauen þat were boun; 1415
 No rouȝt þai of, what man
 In lede
 þat may him sle or can,
 Ysonde schal haue to mede.

¶ Tristrem, bliȝe was he, 1420
 He cleped his kniȝtes stiȝe:
 “What man he is, las se,
 þat take þis bataile swiȝe.”
 Alle þai beden lat be,
 Durst non him seluen kiȝe. 1425
 “For nede now wo is me!”
 Seyð Tristrem þat siȝe
 Riȝt þan.
 Listen now, who wil liȝe

Al of an hardi man.

1430

¶ A stede of schip þai drewe,
 Þe best þat he hadde brouȝt;
 His armes weren al newe,
 Þat richeliche were wrouȝt.
 His hert was gode *and* trewe,
 No failed it him nouȝt.
 Þe cuntre wele he knewe,
 Er he þe dragoun souȝt
And seiȝe.

1435

Helle fere, him þouȝt,
 Fram þat dragoun fleiȝe.

1440

Asaut to þat dragoun
 Tristrem toke þat tide
 As aloþely lioun

Þat bataile wald abide;

1445

Wiþ a spere feloun

He smot him in þe side;

It no vailed o botoun,

Oway it gan to glide,

His dent;

1450

289 b.

Þe deuel dragouns hide
 Was hard so ani flint.

¶ Tristrem, al in tene,
 Eft þat spere tok he;
 Oȝain þat dragoun kene
 It brast on peces þre.

1455

Þe dragoun smot bi dene,

Þe stede he gan sle;

Tristrem, wiþ ouden wene,

Stirt vnder atre

1460

Al stille

And seyde:—"god in trinite,

No lat þou me nouȝt spille."

¶ Oȝain þat fende dragoun
 A fot he tok þe fiȝt;

1465

He fauȝt wiȝ his fauchoun
 As adouhti kniȝt;
 His neȝer chaul he smot doun
 Wiȝ astroke of miȝt;
 Þo was þe dragon boun
And cast fere ful riȝt
And brend;
 His armes þat were briȝt,
 Schamliche he haȝ hem schent.

¶ Swiche fer he cast ozain
 Þat brend scheld *and* ston.
 Now liȝ his stede y slain,
 His armes brent ichon.

Tristrem rauȝt his brain
And brak his nek bon;
 No was he neuer so fain
 As þan þat batail was don;
 To bote

His tong haȝ he ton
And schorn of bi þe rote.

¶ In his hose next þe hide
 Þe tong oway he bar.
 No ȝede he bot ten stride,
 His speche les he þar;

Nedes he most abide

Þat he no may ferȝer far.

Þe steward com þat tide,

Þe heued oway he schar

And brouȝt

And tok it ysonde þar

289 c.

And seyde dere he hadde hir bouȝt.

¶ Þe steward wald ful fain
 Han ysonde, ȝif he mouȝt.

Þe king answerd ogain,

Fair þe bataile him þouȝt.

Ysonde, nouȝt to lain,

- Of him no wil sche nouȝt;
 Þere þe dragoun was slain,
 Hye *and* hir moder souȝt
 Al so 1505
 Who þat wonder wrouȝt,
 Þat durst þat dragoun slo.
 ¶ “Dede þe steward þis dede?”
 “Certes,” quap ysonde, “nay.
 Þis ich brende stede 1510
 No auȝt he neuer aday,
 No þis riche wede
 Nas neuer his, soþe to say.”
 Forþer als þai ȝede,
 A man þai founde where lay 1515
And drouȝ:
 “Certes,” þan seyð þai,
 “Þis man þe dragoun slouȝ.”
 ¶ His mouþe opened þai
And pelt treacle in þat man. 1520
 When Tristrem speke may,
 Þis tale he bi gan
And redyli gan to say
 Hou he þe dragoun wan:—
 “Þe tong y bar oway, 1525
 Þus venimed he me þan.”
 Þai loke.
 Þe quen þat michel can
 Out of his hose it toke.
 ¶ Þai seiȝen he hadde þe riȝt, 1530
 Þe steward hadde þe wouȝ,
And ȝif he durst fiȝt
 Wiþ him þe dragoun slouȝ,
 Tristrem spak as akniȝt,
 He wold proue it anouȝ; 1535
 So noblelich he hem hiȝt,
 Þer of ysonde louȝ

289 d. þat tide ;
 To his waraunt he drouȝ
 His schippe *and* al his pride. 1540
 Þe quen asked what he is,
 þat durst þe dragon abide.
 “Marchaunt icham, y wis,
 Mi schip liþ here bi side.
 He seyt he haþ don þis ; 1545
 Prouen ichil his pride
 Er he ysonde kisse.”
 Ozaines him wald he ride
 Wiþ miȝt.
 Ysonde seyde þat tide :— 1550
 “Allas þat þou ner kniȝt !”
 ¶ Her chaumpioun þat day
 Richeliche gun þai fede,
 Til hem þink þat he may
 Don adouhti dede. 1555
 His armes, long were þai,
 His scholders large on brede.
 Þe quen, for soþe to say,
 To a baþ gan him lede
 Ful gayn, 1560
And seþþen hir self sche ȝede
 After adrink of main.
 ¶ Ysonde briȝt of hewe
 Þouȝt it tramtris ware.
 His swerd, sche gan it schewe, 1565
And broken hye fond it þare ;
 Out of a cofer newe
 Þe pece sche drouȝ ful ȝare
And sett it to þat trewe :
 It nas lasse no mare, 1570
 Bot riȝt.
 Þo þouȝt ysonde wiþ care
 To sle tristrem þe kniȝt.

- ¶ Ysonde to tristrem ȝode
 Wiþ his swerd al drain. 1575
 “Moraunt, mi nem þe gode,
 Traitour, þou hast slain;
 For þi þine hert blode
 Sen ich wold ful fain.”
 Þe quen whende sche were wode, 1580
 Sche com wiþ adrink of main
And louȝ:
 “Nay, moder, nouȝt to layn,
 Þis þef mi broþer slouȝ.
 ¶ Tristrem, þis þef is he, 1585
 Þat may be nouȝt for lain;
 Þe pece þou miȝt her se
 Þat fro mi nem was drain.
 Loke þat it so be,
 Sett it euen o gain.” 1590
 As quik þai wald him sle
 Þer, tristrem, ful fain;
 Soþ þing,
 In baþ þai hadden him slain,
 No were it for þe king. 1595
 ¶ *And* euer tristrem louȝ
 On swete ysonde, þe briȝt:—
 “Þou miȝt haue slain me ynouȝ
 Þo þat y tramtris hiȝt;
 Ȝe witeþ me wiþ wouȝ 1600
 Of moraunt, þe noble kniȝt;
 Y graunt wele ichim slouȝ
 In batayl *and* in fiȝt,
 Nouȝt lain;
 Ȝif he hadde had þe miȝt, 1605
 So wold he me ful fain.
 ¶ Þo y tramtris hiȝt,
 Y lerld þe play *and* song,
And euer wiþ al mi miȝt

Of þe y spac among 1610
 To marke, þe riche kniȝt,
 Þat after þe he gan long."
 So swore he day *and* niȝt,
And borwes fond he strong
 Bidene, 1615
 Amendes of al wrong,
 Þat ysonde schuld be quen.
 ¶ Tristrem swore þat þing;
 Þai seyð it schuld stand
 Þat he schuld ysonde bring 1620
 —Þai token it vnder hand—
 To mark, þe riche king,
 Oliue ȝif þai him fand,
And make hir wiȝ his ring
 Quen of ingeland, 1625
 To say;
 Þe forward fast þai band
 Er þai parted oway.
 290 b. Þe steward for soke his dede
 Þo he herd he tristrem hiȝt; 1630
 Þe king swore, so god him spede,
 Þat boȝen schuld haue riȝt;
 Þe steward seyð wrong *þer* ȝede,
 For þi nold he nouȝt fiȝt.
 Tristrem to his mede 1635
 Þai ȝolden ysonde þe briȝt;
 To bring
 To prisoun þat oȝer kniȝt
 Þe maiden bisekeȝ þe king.
 ¶ No asked he lond no liȝe, 1640
 Bot þat maiden briȝt;
 He busked him al so swiȝe,
 Boȝe squier *and* kniȝt.
 Her moder about was bliȝe
And tok adrink of miȝt, 1645

þat loue wald kiþe,
And tok it brengwain þe briȝt
 To þink :

“At er spouseing aniȝt
 ȝif mark *and* hir to drink.” 1650

¶ Ysonde briȝt of hewe
 Is fer out in þe se.
 A winde oȝain hem blewe
 þat sail no miȝt þer be.
 So rewe þe kniȝtes trewe, 1655
 Tristrem, so rewe he,
 Euer as þai com newe—
 He on oȝain hem þre—
 Gret swink.

Swete ysonde þe fre 1660
 Asked bringwain adrink.

¶ þe coupe was richeli wrouȝt,
 Of gold it was, þe pin ;
 In al þe warld nas nouȝt
 Swiche drink as þer was in. 1665
 Brengwain was wrong bi þouȝt,
 To þat drink sche gan win
And swete ysonde it bi tauȝt ;
 Sche bad tristrem bigin,
 To say. 1670

Her loue miȝt no man tvin
 Til her endingday.

290 c.

¶ An hounde þer was biside,
 þat was y cleped hodain ;
 þe coupe he licked þat tide 1675
 þo doun it sett bringwain ;
 þai loued al in lide
And þer of were þai fain ;
 To gider þai gun abide
 In ioie *and* ek in pain 1680
 For þouȝt :

- In iuel time, to sain,
 Þe drink was y wrouzt.
- ¶ Tristrem in schip lay
 Wiþ ysonde ich niȝt, 1685
 Play miri he may
 Wiþ þat worþli wiȝt
 In boure niȝt *and* day.
 Al bliþe was þe kniȝt,
 He miȝt wiþ hir play; 1690
 Þat wist brengwain þe briȝt
 As þo;
 Þai loued wiþ al her miȝt,
And hodain dede al so.
- ¶ Tvai wikes in þe strand 1695
 No seyl þai no drewe;
 Into inglond
 A winde to wille hem blewe.
 Þe king on hunting þai fand;
 A knaue þat he knewe, 1700
 He made him kniȝt wiþ hand
 For his tidinges newe,
 Gan bring.
 Ysonde briȝt of hewe
 Þer spoused mark þe king. 1705
- ¶ He spoused hir wiþ his ring,
 Of fest no speke y nouȝt.
 Brengwain, wiþ outen lesing,
 Dede as hye had þouȝt;
 Sche tok þat loue drink, 1710
 Þat in yrlond was bouȝt.
 For ysonde to þe king
 Brengwain to bed was brouȝt
 Þat tide;
 Mark his wille wrouȝt 1715
 On bed brengwain biside.
- ¶ When mark had tint his swink,

- Ysonde to bed ȝede ;
 Of yrlond hye asked drink,
 Þe coupe sche gan hir bede, 1720
 Biside hir sche lete it sink ;
 Þer of hadde sche no nede,
 Of non maner þing
 Oȝain tristrem, in lede,
 As þo ; 1725
 No miȝt no clerk it rede,
 Þe loue bitven hem to.
- ¶ Þai wende haue ioie anouȝ,
 Certes, it nas nouȝt so.
 Her wening was al wouȝ 1730
 Vntroweand til hem to ;
 Aiþer in langour drouȝ,
And token rede to go ;
And seþþen ysonde louȝ
 When tristrem was in wo 1735
 Wiþ wille.
 Now þenkeþ ysonde to slo
 Brengwain *and* hir to spille.
- ¶ Sche þouȝt : “y may be wroþ :
 Sche lay first bi þe king, 1740
 For y bi hiȝt hir cloþ,
 Gold *and* riche wedding ;
 Tristrem *and* y boaþe
 Beþ schent for our playing :
 Better is þat we raþe 1745
 Hir o liue bring
 Al stille.
 Þan doute we for no þing
 Þat we ne may han our wille.”
- ¶ Þe quen bad her biside 1750
 To werkemen on aday ;
 Sche told hem at þat tide
 What was her wille to say :—

“Ȝe moten slen *and* hide
Bringwain, þat miri may.” 1755

Sche seyð:—“Ȝe schal abide
Riche to ben ay

In lede:

No lete Ȝe for no pay

291 a.

þat Ȝe no do þat dede.” 1760

¶ Into a grisly clouȝ

þai *and* þat maiden ȝode;

þat on his swerd out drouȝ,

þat oþer bihinde hir stode.

Sche crid merci anouȝ 1765

And seyð:—“for cristes rode!

What haue y don wouȝ?

Whi wille Ȝe spille mi blode?”

“Nouȝt lain,

Ysonde, þe leuedi gode,

1770

Hap hot þou schalt be slain.”

¶ Brengwain dernly

Bad hem say þe quen:—

“Greteþ wele mi leuedy,

þat ai trewe hap ben.

1775

Smockes hadde sche *and* y,

And hir was solwy to sen,

Bi mark þo hye schuld ly;

Y lent hir min al clen

As þare;

1780

Oȝain hir, wele y wen,

No dede y neuer mare.”

¶ þai nold hir nouȝt slo,

Bot went oȝain to þe quen;

Ysonde asked hem to:—

1785

“What seyð hye ȝou bitven?”

“Hye bad ous say ȝou so:

Ȝour smock was solwy to sen,

Bi mark þo Ȝe schuld ly;

Y lent hir min al clene
 Þat day." 1790

Þo asked ysonde þe ken:—

“Whare is þat trewe may?”

¶ Þo seyð ysonde wiþ mode:—

“Mi maiden ȝe han slain.” 1795

Sche swore bi godes rode

Þai schuld ben hong *and* drain;

Sche bede hem ȝiftes gode

To fechen hir o gain.

Þai fetten hir þer sche stode; 1800

Þo was ysonde ful fain,

To say;

So trewe sche fond brengwain

291 b.

Þat sche loued hir wele ay.

Made was þe sauȝtening 1805

And alle forȝeue bi dene.

Tristrem, wiþ ouden lesing,

Played wiþ þe quen.

Fram irlond to þe king

An harpour com bi tven; 1810

An harp he gan forþ bring,

Swiche no hadde þai neuer sen

Wiþ siȝt;

Him self, wiþ ouden wen,

Bar it day *and* niȝt. 1815

¶ Ysonde he loued *in* are,

He þat þe harp brouȝt;

About his hals he it bare,

Richelich it was wrouȝt;

He hidde it euer mare, 1820

Out no com it nouȝt.

“Þine harp whi wiltow spare,

ȝif þou þer of can ouȝt

Of gle?”

“Out no comeþ it nouȝt 1825

Wiþ outen ȝiftes fre."

¶ Mark seyð, "lat me se
Harpi hou þou can,
And what þou askest me
ȝiue y schal þe þan." 1830

"Blepely," seyð he;
A miri lay he bigan.
"Sir king of ȝiftes fre,
Her wiþ ysonde y wan
Bidene. 1835

Y proue þe for falsman,
Or y schal haue þi quen."

¶ Mark to *conseyl* ȝede
And asked rede of þo to:
"Lesen y mot mi manhed 1840
Or ȝeld ysonde me fro."

Mark was ful of drede,
Ysonde lete he go.
Tristrem in þat nede
At wode was, dere to slo, 1845
þat day;

Tristrem com riȝt þo
As ysonde was o way.

291 c.

¶ Þo was tristrem in ten
And chidde wiþ þe king: 1850

"ȝifstow glewemen þi quen?
Hastow no noþer þing?"

His rote, wiþ outen wen,
He rauȝt bi þe ring;
Þo folwed tristrem þe ken 1855
To schip þer þai hir bring
So bliþe;

Tristrem bigan to sing,
And ysonde bigan to liþe.

¶ Swiche song he gan sing 1860
þat hir was swiþe wo;

Her com swiche louelonging,

Hir hert brast neiȝe ato.

Þerl to hir gan spring

Wiþ kniȝtes mani mo

1865

And seyð, "Mi swete þing,

Whi farestow so,

Y pray?"

Ysonde to lond most go,

Er sche went o way.

1870

¶ "Wiþin astounde of þe day

Y schal ben hole *and* sounde;

Ich here amenstrel, to say,

Of tristrem he haþ asoun."

Þerl seyð, "daþet him ay

1875

Of tristrem ȝif þis stounde!

Þat minstrel for his lay

Schal haue an hundred pounde

Of me,

ȝif he wil wiþ ous founde,

1880

Lef, for þou louest his gle."

¶ His gle al for to here

Þe leuedi was sett onland

To play bi þe riwere;

Þerl ladde hir bi hand;

1885

Tristrem, trewe fere,

Mirie notes he fand

Opon his rote of yuere,

As þai were on þe strand;

Þat stounde

1890

Þurch þat semly sand

Ysonde was hole *and* sounde.

291 d.

¶ Hole sche was *and* sounde

Þurch vertu of his gle;

For þi þerl, þat stounde

1895

Glad a man was he;

Of penis to hundred pounde

- He ȝaf tristrem þe fre;
 To schip þan gun þai founde,
 In yrlond wald þai be 1900
 Ful fain,
 Þerl *and* kniȝtes þre
 Wiþ ysonde *and* bringwain.
- ¶ Tristrem tok his stede
And lepe þer on to ride; 1905
 Þe quen bad him her lede
 To schip him bi side;
 Tristrem dede as hye bede,
 In wode he gan hir hide.
 To þerl he seyð, "in þat nede 1910
 Þou hast y tent þi pride,
 Þou dote!
 Wiþ þine harp þou wonne hir þat tide,
 Þou tint hir wiþ mi rote."
- ¶ Tristrem wiþ ysonde rade 1915
 Into þe wode oway.
 A loghe þai founden made,
 Was ful of gamen *and* play;
 Her blis was ful brade,
And ioieful was þat may. 1920
 Seuen niȝt þai þare abad
And seþþen to court com þai.
 "Sir king,"
 Tristrem gan to say,
 "Ȝif minstrels oþer þing." 1925
 Meriadok was aman
 Þat tristrem trowed ay;
 Miche gode he him an,
 In o chaumber þai lay.
 Tristren to ysonde wan 1930
 A niȝt wiþ hir to play;
 As man þat miche kan,
 A bord he toke oway

292 a.

Of her bour.

Er he went, to say,

1935

Of snowe was fallen aschour.

¶ A schour þer was y falle,

þat al þe way was white;

Tristrem was wo wiþ alle,

Wiþ diol, *and* sorwe site.

1940

Bitven þe bour *and* þe halle

þe way was naru *and* lite.

Swiche cas him was bi falle

As we finde in scrite.

Ful sket

1945

A siue he fond tite

And bond vnder his fete.

¶ Meriadok wiþ his miȝt

Aros vp al bi dene;

þe way he went riȝt

1950

Til he com to þe quen;

þe bord he fond of tviȝt,

To wite *and* nouȝt at wene.

Of tristrem kertel þe kniȝt

He fond a pece grene

1955

Of tore;

Meriadok þe kene

Wondred þer fore.

¶ A morwe he tolde þe king

Al þat he seiȝe wiþ siȝt.

1960

“Lord, wiþ outen lesing,

Wiþ ysonde lay tristrem to niȝt.

þou schalt do swiche a þing,

Aske who her ȝeme miȝt.

þe croice to ierusalem bring

1965

Say þou hast y hiȝt,

ȝif þou may.

Tristrem þe noble kniȝt,

þe quen hir self wil say.”

- ¶ Þe king told þe quen, 1970
 A bed þo þai ware,
 “Dame, wiþ outen wene,
 To ierusalem y mot fare;
 Loke now ous bi tvene,
 Who may þe kepe fram care?” 1975
 “For al oþer bidene
 Tristrem,” sche seyde þare,
 “For þan
 Y loue him wele þe mare,
 He is þi kinsseman.” 1980
- 292 b. ¶ Al þat mark hir told
 A morwe hye told bringwain,
 “Of lond wil þis bold:
 Now we may be ful fain.
 Tristrem þe court schal hold 1985
 Til he com ozain.”
 Brengwain answerde ȝolde,
 “Ȝour dedes han ben sain
 Wiþ siȝt.
 Mark þi self schal frain 1990
 Al oþer loker to niȝt.
- ¶ Wite þou wele his wille,
 To wende wiþ him þou say,
 And ȝif he loueþ þe stille,
 Þou do tristrem oway. 1995
 Biseche him he se þer tille,
 Þi fo is tristrem ay.
 Þou dredest he wil þe spille,
 Ȝif he þe maistrie may
 Aboue; 2000
 Þou louedest him neuer aday
 Bot for þi nemes loue.”
- ¶ Ysonde þe nexst niȝt
 Crid, “mark, þi nore!
 Mi fo þou hast me hiȝt, 2005

On me þou sinnes sore.
 Gode ȝif þou hadde me hiȝt
 Of lond wiþ þe to fare,
 And sle tristrem þe kniȝt,
 ȝif loue of þe no ware 2010
 Þis day ;

For mani man seyt ay whare
 Þat tristrem bi me lay."
 Mark is bliþe *and* glad,
 For al þat trowed he ; 2015
 He þat him oþer tald,
 He ne couþe him bot maugre.

Meriadok him answere ȝald,
 "In toun þou do him be.
 Her loue laiþe þou bi hald 2020
 For þe loue of me.

Nouȝt wene,
 Bi resoun þou schalt se
 Þat loue is hem bitvene."

292 c.

¶ Mark departed hem to 2025
And dede tristrem oway ;
 Nas neuer ysonde so wo
 No tristrem, soþe to say.
 Ysonde her self wald slo,
 For sorwe tristrem lay. 2030

Ysonde morned so
And tristrem niȝt *and* day
 For dede.

Ich man it se may,
 What liif for loue þai lede. 2035

¶ Tristrem was in toun,
 In boure ysonde was don.
 Bi water he sent adoun
 Liȝt linden spon.
 He wrot hem al wiþ roun ; 2040
 Ysonde hem knewe wel sone ;

Bi þat tristrem was boun,
Ysonde wist his bone
To abide.

Er amorwe none 2045

Her aiþer was oþer biside.

Quaþ meriadok, "y rede
þine hunters þou bid ride
Fourtenniȝt at þis nede
To se þine forestes wide.

2050

Tristrem þou hem bede,
þi self þou here abide,
And riȝt at her dede
þou schalt hem take þat tide
In þe tre.

2055

Here þou schalt abide,
Her semblaunt þou schalt se."

¶ In orchard mett þai inne,
Tristrem *and* ysonde fre;
Ay when þai miȝt a winne,
þer playd ysonde *and* he.
þe duerwe y seiȝe her ginne
þer he sat in þe tre.

2060

Mark of riche kinne
He hiȝt to don him se
Wiþ siȝt

2065

And seyde, "sir, siker ȝe be,
þi self schal se þat riȝt."

292 d.

¶ His falsnesse for to fille
Forþ þo went he;
To tristrem he com wiþ ille
Fram ysonde þe fre,
"Mileuedy me sent þe tille,
For icham priue,

2070

And praieþ þe wiþ wille
þat þou wost hir se
Wiþ siȝt:

2075

Mark is in oþer cuntre,
Priue it schal be diȝt."

¶ Tristrem him bi þouȝt: 2080

"Maister, þank haue ȝe.
For þou me þis bode brouȝt
Mi robe ȝiue y þe;
Þat þou no lete it nouȝt
Say þat leuedy fre.

2085

Hir wordes dere y bouȝt,
To marke hye bileiȝe me,
Þat may:

To morwe y schal hir se
At chirche, for soþe to say."

2090

¶ Þe duerwe toke þe gate,
And mark he told bidene:

"Bi þis robe y wate
Þat michel he loueþ þe quene.
Ysame we nouȝt no sat,
He douteþ me bi tvene;
It semeþ by his lat
As he hir neuer had sene
Wiþ siȝt:

2095

Y wot wiþ outhen wene
He comeþ to hir to niȝt."

2100

¶ Sir mark sat in þe tre
Þer metten þai to.

Þe schadowe tristrem gan se
And loude spac he þo,
Þat ysonde schuld mark se
And calle tristrem hir fo:

2105

"Þou no auȝtest nouȝt here to be,
Þou no hast nouȝt here to go,
No þing:

2110

Wiþ riȝt men schuld þe slo,
Durst y for þe king.

293 a.

¶ Ysonde, þou art mi fo,

- Þou sinnest, leuedi, on me ;
 Þou gabbest on me so, 2115
 Mi nem nil me nouzt se ;
 He þretenep me to slo.
 More menske were it to þe
 Better for to do,
 Bi god in trinite, 2120
 Þis tide ;
 Or y þis lond schal fle
 Into wales wide."
- ¶ "Tristrem, for soþe to say,
 Y wold þe litel gode, 2125
 Ac y þe wraied neuer day,
 Y swere bi godes rode !
 Men said þou bi me lay,
 Þine em so vnder stode.
 Wende forþ in þi way, 2130
 It semes astow were wode,
 To wede :
 Y loued neuer man wiþ mode
 Bot him þat hadde mi maidenhede."
- ¶ "Swete ysonde, þi nare ! 2135
 Þou preye þe king for me,
 3if it þi wille ware
 Of sake he make me fre.
 Of lond ichil elles fare,
 Schal he me neuer se." 2140
 Markes hert was sare
 Þer he sat in þe tre
And þouzt :
 "Vn giltles er 3e
 In swiche a sclaunder brouzt." 2145
- ¶ "Þou seyst y gan þe wrie,
 Men seis þou bi me lay,
 Ac þei ich wende to dye,
 Þine erand y schal say.

Marke þi nem his heiȝe, 2150
 Anouȝ he þe ȝiue may;
 No reche y what y liȝe,
 So þat þou be o way
 Wiþ wille."

Marke þo þouȝt ay, 2155
 "Ȝete he schal duelle stille."

293 b.

¶ Tristrem o way went so,
 Ysonde to boure, y wis;
 Nas neuer mark so wo,
 Him self he herd al þis. 2160
 Al sori mark gan go
 Til he miȝt tristrem kisse,
And dedely hated he þo
 Him þat seyð amis.

Al newe 2165
 Þer was ioie *and* blis,
And welcom tristrem trewe.

¶ Now haþ ysonde her wille,
 Tristrem *constable* is heiȝe.
 Þre ȝere he playd stille 2170
 Wiþ ysonde briȝt so beiȝe;
 Her loue miȝt no man felle,
 So were þai boþe sleiȝe.

Meriadok wiþ ille
 Waited hem ful neiȝe 2175
 Of her dede:
 Ȝif he miȝt hem spille,
 Fain he wald spede.

¶ Meriadok wrayeþ ay,
 To þe king þus seyð he 2180
 "Her folies vsen þai ay,
 Wel ȝore y seyð it þe.
 Loke now on aday
And blod lat ȝou þre;
 Do as y þe say, 2185

And tokening þou schalt se
Ful sone :

Her bed schal blodi bene,
Ar he his wille haue done."

¶ Blod leten was þe king, 2190

Tristrem *and* þe quene ;

At her blod leteing

Þe flore was swopen clene ;

Meriadok dede floure bring

And strewed it bi tvene, 2195

Þat go no miȝt no þing

Bot ȝif it were sene

Wiþ siȝt.

Þritti fet bi dene

Tristrem lepe þat niȝt. 2200

293 c.

¶ Now tristrem willes is

Wiþ ysonde for to play ;

He no may hir com to kisse,

So ful of floure it lay.

Tristrem lepe, ywis, 2205

Þritti fete, soþ to say.

As tristrem dede þis,

His blod bende brast oway

And bled ;

And seþþen oȝain þe day 2210

He lepe fram hir bedde.

¶ Þritti fete bitvene

He lepe, wiþ outhen les ;

Sore him greued his vene,

As it no wonder nes. 2215

Mark her bed hadde sen,

And al blodi it wes.

He told þo brengwain

Tristrem hadde broken his pes

Bitvene. 2220

Anon of lond he ches

Out of markes eiȝe sene.

¶ Tristrem was fled oway,
To wite *and* nouȝt to wene.
At londen on a day 2225

Mark wald spourge þe quen.
Men seyð sche brak þe lay;
A bischop ȝede bi tvene;
Wiþ hot yren, to say,
Sche þouȝt to make hir clene 2230
Of sake.

Ysonde said bidene
Þat dome sche wald take.

¶ Men sett þe merkes þere
At westeminstre ful riȝt, 2235
Hot yren to bere
For sir tristrem þe kniȝt.

In pouer wede to were
Tristrem com þat niȝt
— Of alle þe kniȝtes here 2240
No knewe him non bi siȝt
Bidene —

To swete ysonde briȝt,
As forward was hem bitvene.

293 d. ¶ Ouer temes sche schuld ride, 2245
Þat is an arm of þe se:

“To þe schip side
Þis man schal bere me.”
Tristrem hir bar þat tide
And on þe quen fel he 2250
Next her naked side,
Þat mani man miȝt y se
San schewe.

Hir queynt abouen hir kne
Naked þe kniȝtes knewe. 2255

¶ In water þai wald him sink
And wers, ȝif þai may.

"Ȝe quite him iuel his swink."

Ȝe quene seyde to hem ay.

"It semeȝ mete no drink

2260

Hadde he nouȝt mani aday ;

For pouerte, meȝenk,

He fel, for soȝe to say,

And nede :

Ȝeueȝ him gold, y pray ;

2265

He may bidde god me spede."

Gold ȝai ȝouen him ȝare,

Ȝe *constori* ȝai bi gan.

Swete ysonde sware

Sche was giltles woman :

2270

"Bot on to schip me bare,

Ȝe kniȝtes seiȝe wele ȝan ;

What so his wille ware,

Ferli neiȝe he wan,

Soȝe ȝing ;

2275

So neiȝe com neuer man

Bot mi lord ȝe king."

¶ Swete ysonde haȝ sworn

Hir clene, ȝat miri may ;

To hir ȝai had y corn

2280

Hot yren, y say.

Ȝe kniȝtes were bi forn,

For hir ȝo praiden ȝai.

Ȝe yren sche hadde y born,

Ac mark forȝaue ȝat day

2285

And dede :

Meriadok held ȝai

For fole in his falshede.

294 a.

¶ Ysonde is graunted clene

Meriadok, maugre his ;

2290

Neuer er nas ȝe quen

So wele wiȝ mark, y wis.

Tristrem, wiȝ outen wene,

- Into wales he is ;
 In bataile he hap ben 2295
And fast he fraines þis
 Riȝt þare :
 For he ne may ysonde kisse,
 Fiȝt he souȝt ay whare.
- ¶ In wales þo was aking 2300
 Þat hiȝt triamour,
 He hadde adouhter ȝing,
 Was hoten blaunche flour.
 Vrgan wiþ gret wering
 Biseged him in his tour 2305
 To winne þat swete þing
And bring hir to his bour
 Wiþ fiȝt.
 Tristrem wiþ gret honour
 Bicom þe kinges kniȝt. 2310
- ¶ Vrgan gan wales held
 Wiþ wrong, for soþe to say ;
 Oft *and* vnselde
 Of triamour tok he pray.
 Triamour to tristrem teld 2315
 Opon asomersday,
 Wales he wald him ȝeld,
 ȝif he it winne may
 Riȝt þan.
 Tristrem, wiþ outen nay, 2320
 Wiþ were wales wan.
- ¶ Tristrem mett vrgan
 In þat feld to fiȝt ;
 To him seyð he þan
 As adouhti kniȝt : 2325
 “Þou slouȝ mi broþer morgan
 At þe mete ful riȝt.
 As y am douhti man,
 His deþ þou bist to niȝt,

Mi fo." 2330

Tristrem seyð: "aplizt!

So kepe y þe to slo."

294 b.

¶ Tvelue fete was þe wand

þat vrgan wald wiþ play,

His strok may no man stand, 2335

Ferly 3if tristrem may!

Tristrem vantage fand,

His clobbe fel oway,

And of þe geauntes hand

Tristrem smot þat day 2340

In lede;

Tristrem, for soþe to say,

þe geaunt gert he blede.

¶ Vrgan, al in tene,

Fauzt wiþ his left hand 2345

O3ain tristrem kene;

A stern stroke he fand

Opon his helme so schene,

þat to þe grounde he wand;

Bot vp he stirt bidene 2350

And heried godes sand

Almi3t;

Tristrem wiþ his brand

Fast gan to fi3t.

¶ þe geaunt aroume he stode, 2355

His hond he tint, y wis;

He flei3e as he were wode,

þer þat þe castel is.

Tristrem trad in þe blod

And fond þe hond þat was his; 2360

Oway sir tristrem 3ode.

þe geaunt com wiþ þis

And sou3t

To hele his honde þat was his;

Salues hadde he brou3t. 2365

- ¶ Vrgan, þe geaunt vnride,
 After sir tristrem wan;
 Þe cuntre fer *and* wide
 Ygadred was bi þan;
 Tristrem þouȝt þat tide: 2370
 “Y take þat me gode an.”
 On abrigge he gan abide,
 Biheld þer mani aman;
 Þai mett:
 Vrgan to tristrem ran, 2375
And grimli þere þai gret.
- 294 c. ¶ Strokes of michel miȝt
 Þai delten hem bi tvene,
 Þat þurch her brinies briȝt
 Her boþer blod was sene; 2380
 Tristrem fauȝt as akniȝt,
And vrgan, al in tene,
 Ȝaf him astroke vnliȝt;
 His scheld he clef bi tvene
 A tvo; 2385
 Tristrem, wiþ outen wene,
 Nas neuer are so wo.
- ¶ Eft vrgan smot wiþ main
And of þat stroke he miste;
 Tristrem smot ogayn 2390
And þurch his body he þreste;
 Vrgan lepe vnfain,
 Ouer þe bregge he destē.
 Tristrem haþ vrgan slain,
 Þat alle þe cuntre wist 2395
 Wiþ wille;
 Þe king þo tristrem kist
And wales þo ȝeld him tille.
- ¶ Þe king, a welp he brouȝt
 Bifor tristrem þe trewe; 2400
 What colour he was wrouȝt

Now ichil 3ou schewe.
 Silke nas non so soft,
 He was rede, grene *and* blewe.
 Þai þat him seizen oft
 Of him hadde gamen *and* glewe,
 Y wis.

2405

His name was peti crewe,
 Of him was michel priis.

¶ Þe king triamour

2410

3af him tristrem þe hende,
 For he brouȝt out of dolour
 Him *and* al his kende.

Tristrem wiþ gret honour

Kidde þat he was hende:

2415

He 3af to blauncheflour

Wales wiþ ouden end

Bidene,

And peticrowe he gan sende

To dame ysonde þe quene.

2420

294 d.

¶ Ysonde, wiþ ouden les,

Þo hye þe welp had sain,

Þat sche had made his pes

Sche sent word ogayn.

Mark herd hou it wes

2425

Þat vrgan had he slain;

Messangers he ches

Tristrem for to frain,

Þat fre.

Mark was ferly fain,

2430

And tristrem kist he.

¶ Mark gan tristrem calle

And toke him al bidene

Cites, castels alle,

Steward as he hadde bene.

2435

Who was bliþe in halle

Bot ysonde þe quene?

Hou so it schuld bi falle,
 þai playden ai bitvene,
 þo tvo; 2440

So long of loue þai mene
 þat mark seiþe it was so.

¶ Mark seiþe hou it is,
 What loue was hem bitvene;
 Certes, þis þouþt was his, 2445
 Ful wele awreken to ben;
 He cleped tristrem wiþ þis
And bi toke him þe quene,
And flemed hem boþe, y wis,
 Out of his eiþe sene 2450
 Away.

Bliþer, wiþ outhen wene,
 Neuer ere nar þay.

¶ A forest fled þai tille,
 Tristrem *and* ysonde þe schene. 2455
 No hadde þai no won to wille
 Bot þe wode so grene.
 Bi holtes *and* bi hille
 Fore tristrem *and* þe quene;
 Ysonde of ioie haþ her fille 2460
And tristrem, wiþ outhen wene,
 As þare:
 So bliþe al bi dene
 Nar þai neuer are.

295 a.

¶ Tristrem *and* þat may 2465
 Wer flemed for her dede;
 Hodain, soþ to say,
And peti crowe wiþ hem ȝede.
 In on erþe hous þai lay,
 þo raches wiþ hem þai lede. 2470
 Tristrem hem tauþt o day
 Bestes to take at nede
 An hast.

In þat forest fede

Tristrem hodain gan chast.

2475

¶ Tristrem wiþ hodain

A wilde best he slouȝ;

In on erþe house þai layn,

þer hadde þai ioie y nouȝ.

Etenes bi old dayn

2480

Had wrouȝt it, wiþ outhen wouȝ.

Ich niȝt, soþ to sain,

þer til þai boþe drouȝ

Wiþ miȝt.

Vnder wode bouȝ

2485

þai knewen day *and* niȝt.

¶ In winter it was hate,

In somer it was cold;

þai hadden adern gat,

þat þai no man told.

2490

No hadde þai no wines wat,

No ale þat was old,

No no gode mete þai at:

þai hadden al þat þai wold

Wiþ wille.

2495

For loue ich oþer bi halt,

Her non miȝt of oþer fille.

¶ Tristrem on an hille stode,

As he biforn hadde mett;

He fond awele ful gode,

2500

Al white it was, þe grete;

þer to tristrem ȝode

And hende ysonde þe swete.

þat was al her fode,

And wilde flesche þai ete

2505

And gras:

Swiche ioie hadde þai neuere ȝete

Tvelmoneth þre woukes las.

295 b.

¶ Tristrem on aday

- Tok hodain wel erly, 2510
 A best he tok to pray
 Bi adern sty;
 He diȝt it, wiȝ ouden nay,
And hom it brouȝt an heiȝe.
 A slepe ysonde lay, 2515
 Tristrem him layd hir bi,
 Þe quen.
 His swerd he drouȝ titly
And laid it hem bi tvene.
 ¶ An hert mark at ran 2520
 Opon þat ilke day;
 His hunters after wan,
 A paȝ þo founden þai.
 Tristrem seiȝen hye þan
And ysonde, soȝe to say. 2525
 Seiȝe þai neuer swiche man
 No non so fair a may
 Wiȝ siȝt;
 Bitven hem þer lay
 A drawen swerd wel briȝt. 2530
 ¶ Þe huntis wenten riȝt
And teld mark bi dene.
 Þe leuedi *and* þe kniȝt
 Boȝe mark haȝ sene;
 He knewe hem wele bi siȝt, 2535
 Þe swerd lay hem bi tvene;
 A sonne bem ful briȝt
 Schon opon þe quen
 At a bore
 On her face so schene, 2540
And mark rewed þer fore.
 ¶ His gloue he put þer inne
 Þe sonne to were oway,
 Wreȝe mark gan winne,
 Þan seyde he, "wel ay!" 2545

3if þai weren in sinne,
 Nouȝt so þai no lay.
 Lo hou þai liue atvinne!
 Þai no hede nouȝt of swiche play,
 Y wis."

2550

Þe kniȝtes seyden ay,
 "For trewe loue it is."

295 c.

¶ Þo waked tristrem þe trewe
And swete ysonde þe schene
 Þe gloue o way þai drewe
 And seyden hem bi tvene;
 For markes þai it knewe,
 Þai wist he had þer bene.
 Þo was her ioie al newe,
 Þat he hem hadde y sene
 Wiþ siȝt;
 Wiþ þat com kniȝtes kene
 To feche þo to ful riȝt.

2555

2560

¶ To court were comen þo to
 Þat in þe forest were,
 Mark kist ysonde þo
And tristrem trewe fere.
 Forȝeuen hem was her wo,
 No were þai neuer so dere.
 Tristrem þe bailif gan to
 Swiftly for to stere
 A stounde.

2565

2570

Of loue who wil lere,
 Listen now þe grounde.

¶ So bi fel bi dene
 Opon asomers day
 Tristrem *and* þe quen
 Stalked to her play.
 Þe duerwe hem haȝ sene,
 To mark gan he say,
 "Sir king, wiþ outen wene,

2575

2580

þi wiif is now oway

And þi kniȝt :

Wende fast as þou may,

Of take hem, ȝif þou miȝt."

2585

¶ Mark king after ran,

þat þai boþe y se.

Tristrem seyð þan,

"Ysonde, schent er we.

For þouȝtes þat we can

2590

For hole no may it be."

Nas neuer so sori man,

Tristrem, þan was he,

þat hende :

"For dout of deþ y fle,

2595

In sorwe *and* wo y wende.

295 d.

¶ Y fle for dout of deþ,

Y dar no leng abide

In wo mi liif to lede

Bi þis forestes side."

2600

A ring ysonde him bede

To tokening at þat tide.

He fleiȝe forþ in gret drede

In wode him for to hide

Bidene ;

2605

To seken him fast þai ride,

þai founden bot þe quene.

¶ Tristrem is went oway,

As it nouȝt hadde y bene ;

For þi þe kniȝtes gan say

2610

þat wrong markes had sen.

For her þan prayd þai

þat mark for ȝaf þe quene.

Tristrem wiþ ysonde lay

þat niȝt, wiþ outen wene,

2615

And wok

And plaiden ay bitvene.

His leue of hir he tok.

¶ Tristrem is went oway
Wiþ outen coming oȝain, 2620
And sikeþ, for soþe to sain,
Wiþ sorwe *and* michel pain.

Tristrem fareþ ay
As man þat wald be slain,
Boþe niȝt *and* day, 2625
Fiȝtes for to frain,
þat fre;

Spaine he haþ þurch sayn,
Geauntes he slouȝ þre,

¶ Out of spaine he rade 2630
Rohande sones to se,
Gamen *and* ioie þai made,
Welcom to hem was he;
As lord he þer abade,
As gode skil wald be. 2635

þai boden him landes brade
þat he wan hem fre.
He þouȝt;

He seyde, "þank haue ȝe.
ȝour londes kepe y nouȝt." 2640

296 a.

¶ Into bretein he ches,
Bi come þe doukes kniȝt;
He set his lond in pes,
þat arst was ful of fiȝt.

Al þat þe doukes wes 2645
He wan oȝain wiþ riȝt.
He bede him, wiþ outen les,
His douhter þat was briȝt
In land.

þat maiden ysonde hiȝt 2650
Wiþ þe white hand.

¶ Tristremes loue was strong
On swete ysonde þe quene;

Of ysonde he made a song,
 Þat song ysonde bi dene. 2655

Þe maiden wende al wrong
 Of hir it hadde y bene.
 Hir wening was so long,
 To hir fader hye gan mene
 For nede. 2660

Ysonde wiþ hand schene
 Tristrem to wiue þai bede.

¶ Tristrem a wil is inne,
 Has founden in his þouȝt:
 “Mark, mi nem, haþ sinne, 2665
 Wrong he haþ wrouȝt;
 Icham in sorwe *and* pine,
 Þer to hye haþ me brouȝt.
 Hir loue, y say, is mine,
 Þe boke seyt it is nouȝt 2670
 Wiþ riȝt.”

Þe maiden more he souȝt,
 For sche ysonde hiȝt.

¶ Þat in his hert he fand,
And trewely þouȝt he ay; 2675
 Þe forward fast he band
 Wiþ ysonde, þat may
 Wiþ þe white hand,
 He spoused þat day.
 O niȝt, ich vnder stand, 2680
 To boure wenten þai
 On bedde.

Tristrem ring fel oway,
 As men to chaumber him ledde.

296 b.

¶ Tristrem bi held þat ring, 2685
 Þo was his hert ful wo:
 “Oȝain me swiche aþing
 Dede neuer ysonde so;
 Mark, her lord, þe king,

- Wiþ tresoun may hir to. 2690
 Mine hert may no man bring
 For no þing hir fro,
 Þat fre.
 Ich haue tvinned ous to,
 Þe wrong is al in me." 2695
 ¶ Tristrem to bedde ȝede
 Wiþ hert ful of care.
 He seyð, "þe dern dede,
 Do it y no dare."
 Þe maiden he for bede, 2700
 ȝif it hir wille ware.
 Þe maide answerd in lede,
 "Þer of haue þou no care.
 Al stille
 Y nil desiri na mare 2705
 Bot at þine owen wille."
 ¶ Her fader on aday
 ȝaf hem londes wide
 Fer in þat cuntray
 Markes were set bi side. 2710
 Bitvene þe douke þai had ben ay
And a geaunt vn ride;
 No most þer no man play,
 Þat he no dede him abide
And fiȝt; 2715
 Lesen he schuld his pride,
 Were he king or kniȝt.
 ¶ "Tristrem, y þe for bede
 For þe loue of me,
 No hunte þou for no nede 2720
 Biȝond þe arm of þe se.
 Beliagog is vn rede,
 A stern geaunt is he;
 Of him þou owest to drede,
 Þou slouȝ his breþer þre 2725

In fiȝt:

Vrgan *and* morgan vn fre

And moraunt, þe noble kniȝt.

296 c.

¶ Ȝif þine houndes an hare wele hayre

And comen ozain to þe fre,

2730

Al so be þou bonaire,

When his houndes comen to þe."

Þe forest was wel faire

Wiþ mani aselly tre.

Tristrem þouȝt repaire,

2735

Hou so it euer be,

To bide:

"Þat cuntre will y se,

What auentour so bi tide."

¶ Tristrem on huntinge rade,

2740

An hert chaci bigan;

Þer þe merkes were made

His houndes, ouer þai ran;

Þe water was blalc *and* brade,

Tristrem com as aman;

2745

Þer þe douke was fade

Fast he folwed þan,

Riȝt þare;

He blewe priis as he can

Þre mot oþer mare.

2750

Beliagog com þat tide

And asked wat he is.

"An hunting þer y ride,

Tristrem ich hat, y wis."

"O! þou slouȝ moraunt wiþ pride.

2755

Tristrem artow þis?

And seþþen vrgan vnride—

Vnkinde were ous to kis

As kenne:

Mendi þou most þat mis,

2760

Now þou mi lond art inne."

- ¶ “Y slouȝ vrgan, y þe telle.
 So hope y þe to sla.
 Þis forest wil y felle
And castel wil y ma; 2765
 Her is miri to duelle,
 For þi þis lond y ta.”
 Þe geaunt herd þat spelle,
 For þi him was ful wa
 Vn wise. 2770
 So bitven hem tva
 Þe cuntek gan arise.
- 296 d. ¶ Dartes wel vn ride
 Beliagog set gan.
 Tristremes liif þat tide 2775
 Ferly neiȝe he wan.
 Bitvene þe hauberk *and* side
 Þe dart þurch out ran.
 Tristrem bleynt bi side,
 God he þonked þan 2780
 Almiȝt.
 Tristrem, as aman
 Fast he gan to fiȝt.
- ¶ Beliagog þe bold,
 As afende he fauȝt; 2785
 Tristrem liif neiȝe he sold,
 As tomas haȝ ous tauȝt;
 Tristrem smot, as god wold,
 His fot of at adrauȝt;
 Adoun he fel y fold, 2790
 Þat man of michel mauȝt,
And cride:
 “Tristrem, be we sauȝt,
And haue min londes wide.
- ¶ Ouer comen hastow me 2795
 In bataile *and* in fiȝt.
 Helden oȝaines þe

No wil y neuer wiþ riȝt."

His tresour lete he se

Tristrem, þe noble kniȝt.

2800

Tristrem knewe him fre ;

Beliagog in hiȝt,

Nouȝt lain,

An halle to maken him briȝt

To ysonde *and* bringwain.

2805

¶ Þe geaunt him gan lede

Til he fond an hald ;

Þe water about ȝede,

It was his eldren hald.

Þe geaunt bad tristrem belde

2810

Wiþ masouns þat were bald.

Beliagog in þat nede

Fond him riche wald

To fine :

Ysonde haue þere he wald

2815

Luffsum vnder line.

297 a.

¶ Þe geaunt him tauȝt þat tide

A ford þer it was ȝare,

Þere he miȝt wele ride

When his wille ware.

2820

In þe hold he gan him hide,

Seyd he nouȝt he was þare ;

Nold he nouȝt long abide,

Oȝain þo gan he fare,

Þat fre.

2825

At þe castel forþer mare

His werkmen wald he se.

¶ Oȝain went tristrem þan,

Beliagog had masouns souȝt.

Tristrem, þat michel can,

2830

A werk hem haþ y brouȝt ;

Nas þer neuer ȝete man

Þat wist what oþer wrouȝt ;

Arere when þai bi gan,
Swiche awerk nas nouȝt 2835
At nede;

Þei al men hadde it þouȝt,
It nas to large no gnedē.

¶ At his des in þe halle
Swete ysonde was wrouȝt; 2840

Hodain *and* pencru, to calle;
Þe drink hou brengwain brouȝt;
Mark y clad in palle

And meriadok ful of þouȝt;
— So liifliche weren þai alle 2845
Ymages semed it nouȝt,
To abide —

And tristrem, hou he fauȝt
Wiþ beliagog vnride.

So it bifel acas 2850
In seyn matheus toun

Þat afair fest was
Of lordes of renoun.

A baroun, þat hiȝt bonifas,
Spoused aleuedi of lyoun. 2855

Þer was miche solas
Of alle maner soun

And gle
Of minstrels vp *and* doun
Bifor þe folk so fre. 2860

297 b.

¶ Þe riche douke florentin
To þat fest gan fare,
And his sone ganhardin,
Wiþ hem rode ysonde þare.
Her hors apolk stap in, 2865

Þe water her wat ay whare;
It was a ferly gin,
So heye vnder hir gare
It fleiȝe.

þe leuedi louȝ ful smare,
And ganhardin it seiȝe. 2870

¶ Ganhardin, vn bliȝe
 His soster þo cald he :
 “ Abide now, dame, *and* liȝe.
 What is þer tidde to þe? 2875
 Do now telle me swiȝe,
 Astow louest me,
 Whi louȝ þou þat siȝe.
 For what þing may it be?
 Wiȝ outen oȝ 2880
 Þi frendschip schal y fle,
 Til y wite þat soȝ.”

¶ “ Broȝer, no wraȝe þe nouȝt.
 Þe soȝe y wil þe say.
 Mine hors þe water vp brouȝt 2885
 Of o polk in þe way.
 So heiȝe it fleiȝe, me þouȝt,
 Þat in mi sadel it lay.
 Þer neuer man no souȝt
 So neiȝe, for soȝe to say, 2890
 In lede :

Broȝer, wite þou ay
 Þat y louȝ for þat dede.”

¶ Quaȝ ganhardin, “ y finde
 Þat schamely schent ar we ; 2895
 To wiue on our kinde
 Heȝeliche holdeȝ he.
 Þer he gan treuȝe binde,
 Fain y wald it se ;
 For alle þe gold of ynde 2900
 Ybroken no schal it be
 To bete.

His frende schip wil y fle ;
 Our on schal tine swete.”

297 c.

¶ Wroȝ is ganhardin 2905

- And þat tristrem y ses ;*
What þouȝt he is in
Fast he askeþ, y wis :
“Þou hast bi ysonde lin,
While þi wille is. 2910
Whi nas hye neuer þine ?
Tristrem, tel me þis
In lede :
What haþ hye don amis ?
What wites þou hir of dede ?” 2915
- ¶ *“Ȝif it hir wille ware,*
For hole it miȝt haue be ;
Sche haþ y told it ȝou ȝare,
Quite sche is of me.
Of hir kepe y namare, 2920
A ȝift y ȝeue þe.
To a leuedi wil y fare,
Is fairer þan swiche þre,
To frain.”
Ganhardin longeþ to se 2925
Þat leuedi, nauȝt to lain.
- ¶ *Ganhardin þe fest fles,*
He bi com tristremes frende ;
He seyð his liif he les,
Bot he wiþ tristrem wende ; 2930
Quaþ tristrem, “Ȝif it so bes
In inglond þat we lende,
No say nouȝt what þou ses,
Bot hold, astow art hende
And hele : 2935
Lay it al vnder hende,
To steuen ȝif þai it stele.”
- ¶ *Ganhardin his treuþe pliȝt,*
To ben his broþer he bede,
To ben atrewe kniȝt 2940
In al tristremes nede.

- Boþe busked þat niȝt
 To beliagog in lede.
 Ganhardin seiȝe þat siȝt
And sore him gan adrede: 2945
 “To brink
 To sle þou wilt me lede,
 To beliagog, me þink.”
- 297 d. ¶ “Ganhardin, wrong haue þou alle.
 Wel, whi seistow so? 2950
 Maugre on me falle
 Ȝif y þe wold slo!
 Þe geaunt is my þralle,
 His liif þei y wil to.”
 Tristrem þo gan him calle; 2955
 On astilt he com þo
 Ful swiþe:
 “Lord, þi wille to do
 Þar to ar we blithe.”
- ¶ “Beliagog, go þare 2960
And loke it boun be;
 Ganhardin *and* y wil fare
 Þe leuedi for to se.”
 Swiche castel fond he þare,
 Was maked of ston *and* tre. 2965
 Ganhardin wist nou are,
 Þer duelled tristrem *and* he,
 To liþe,
 Ysonde for to se
 In halle briȝt *and* bliþe. 2970
- ¶ To ysonde briȝt so day
 To halle gun þai go;
 Ysonde þo seiȝe þai
And bringwain, boþe to,
 Tristrem, for soþe to say, 2975
And beliagog al blo.
 As ganhardin stert oway,

His heued he brac þo,
As he fleiþe.

Ganhardin was ful wo, 2980
þat he com ysonde so neiþe.

¶ Ganhardin schamed sore,
His heued ran on blod.
Ysonde he seiþe þore
And brengwain fair *and* gode. 2985
Brengwain þe coupe bore;
Him rewe þat frely fode,
He swore bi godes ore.
In her hond fast it stode
Al stille. 2990

“Tristrem, we ar wode
To speken ozain þi wille.

298 a.

¶ Nis it bot hert breke,
þat swiþe wele finde we,
And foly ous to speke 2995
Ani worde ozaines þe.
Mi wille 3if y miþt gete,
þat leuedi wold y se:
Mine hert hye haþ y steke,
Brengwain briþt *and* fre, 3000
þat frende;
Bliþe no may ich be,
Til y se þat hende.”

¶ Tristrem *and* ganhardin,
Treuþe pliþten þay, 3005
In wining *and* in tin
Trewe to ben ay,
In ioie *and* in pin,
In al þing, to say,
Til he wiþ brengwain haue lin, 3010
3if þat tristrem may,
In lede.
To inglond þai toke þe way,

þo kniȝtes stiȝe on stede.

¶ Sir canados was þan 3015

Constable, þe quen ful neiȝe;

For tristrem ysonde wan,

So wenep he be ful sleiȝe

To make hir his leman

Wiþ broche *and* riche beiȝe. 3020

For nouȝt þat he do can

Hir hert was euer heiȝe

To hold

þat man hye neuer seiȝe

þat bifor tristrem wold. 3025

¶ Tristrem made asong,

þat song ysonde þe sleiȝe

And harped euer among;

Sir canados was neiȝe;

He seyde, "dame, þou hast wrong, 3030

For soþe, who it seiȝe.

As oule *and* stormes strong,

So criestow on heye

In herd.

þou louest tristrem dreȝe, 3035

To wrong þou art y lerd.

298 b.

¶ Tristrem, for þi sake

For soþe wiued haþ he.

þis wil þe torn to wrake:

Of breteyne douke schal he be. 3040

Oþer semblaunt þou make,

þiseluen ȝif þou hir se:

þi loue hir dede *him* take,

For hye hiȝt as do ȝe

In land: 3045

Ysonde men calleþ þat fre,

Wiþ þe white hand."

¶ "Sir canados, þe waite.

Euer þou art mi fo.

Febli þou canst hayte, 3050
 Þere man schuld menske do.

Who wil lesinges layt,
 Þarf him no ferþer go.

Falsly canestow fayt
 Þat euer worþ þe wo. 3055
 For þi

Malisoun haue þou also
 Of god *and* our leuedy!

¶ A ȝift ich ȝiue þe:
 Þi þrift mot þou tine! 3060
 Þat þou asked me,
 No schal it neuer be þine.

Y hated al so þou be
 Of alle þat drink wine!
 Hennes ȝern þou fle 3065
 Out of siȝt mine
 In lede.

Y pray to seyn katerine
 Þat iuel mot þou spede."

¶ Þe quen was wratþed sore, 3070
 Wroþ to chaumber sche ȝede:
 "Who may trowe man more,
 Þan he haþ don þis dede?"

A palfray asked sche þere,
 Þat wele was loued *in* lede; 3075
 Diȝt sche was ful ȝare,
 Hir paulouns wiþ hir þai lede
 Ful fine.

Bifore was stef on stede
 Tristrem *and* ganhardine. 3080

298 c.

¶ Ful ner þe gat þai abade
 Vnder afiger tre;
 Þai seiȝe where ysonde rade
And bringwain, boþe seiȝe he
 Wiþ tvo houndes mirie made, 3085

Fairer miȝt non be.

Her blis was ful brade,

A tale told ysonde fre,

ȝai duelle.

Tristrem ȝat herd he

3090

And seyð ȝus in his spelle :

¶ “Ganhardin, ride ȝou ay,

Mi ring of finger ȝou drawe,

ȝou wende forȝ in ȝi way

And gret hem al on rawe ;

3095

Her houndes praise ȝou ay,

ȝi finger forȝ ȝou schawe.

ȝe quen, for soȝe to say,

ȝe ring wil sone knawe,

ȝat fre.

3100

Aski sche wil in plawe,

And say ȝou comest fro me.”

¶ ȝo rode ganhardin kene

And ouer takeȝ hem now ;

First he greteȝ ȝe quen

3105

And after brengwain, y trowe.

ȝe kniȝt him self bi dene

Stroked ȝe hounde pencru ;

ȝe quen ȝe ring haȝ sene

And knewe it wele ynouȝ,

3110

ȝat fre.

Hye seyð, “say me, hou

Com ȝis ring to ȝe?”

¶ “He ȝat auȝt ȝis ring

To token sent it to ȝe.”

3115

ȝo seyð ȝat swete ȝing :

“Tristrem, ȝat is he!”

“Dame, wiȝ outen lesing,

He sent it ȝou bi me.”

Sche sayð, “bi heuen king,

3120

In longing haue we be,

Nauȝt lain :

Al niȝt duelle we,"

Seyd ysonde to bringwain.

298 d.

¶ Þai wende þe quen wald dye,

3125

So sike sche was bi siȝt.

Þai sett paulouns anheye

And duelled, clerk *and* kniȝt.

Ysonde bi held þat lye

Vndhr leues liȝt ;

3130

Tristrem hye þer seyȝe,

So dede brengwain þat niȝt

In feld.

Ganhardine treuþe pliȝt

Brengwain to wiue weld.

3135

¶ Tvo niȝt þer þai lye

In þat fair forest ;

Canados hadde a spie,

Her paulouns he tokest ;

Þer come to canados crie

3140

Þe cuntre est *and* west.

Gouernayl was for þi

Þer out, as it was best,

To abide.

He seyde tristrem prest,

3145

"Now it were time to ride."

¶ Gouernayl, his man was he,

And ganhardine his kniȝt.

Armed kniȝtes þai se

To felle hem doun in fiȝt.

3150

Gouernaile gan to fle,

He ran oway ful riȝt ;

Þo folwed bond *and* fre

And lete þe loge vn liȝt

Þat tide.

3155

Oway rode tristrem þat niȝt

And ganhardine biside.

- ¶ Sir canados þe heiȝe,
 He ladde þe quen oway;
 Tristrem of loue so sleiȝe 3160
 No abade him nouȝt þat day.
 Brengwain briȝt so beiȝe,
 Wo was hir þo ay;
 On canados sche gan crie
And made gret deray 3165
And sede:
 “Þis lond nis worþ anay,
 When þou darst do swiche adede.”
- 299 a. ¶ Ganhardine gan fare
 In to bretaine oway, 3170
And tristrem duelled þare
 To wite what men wald say;
 Coppe *and* claper he bare
 Til þe fiftenday,
 As he amesel ware; 3175
 Vnder walles he lay,
 To liȝe;
 So wo was ysonde, þat may,
 Þat alle sche wald to wriȝe.
- ¶ Tristrem in sorwe lay, 3180
 For þi wald ysonde awede,
And brengwain þretned ay
 To take hem in her dede.
 Brengwain went oway,
 To marke, þe king, sche ȝede 3185
And redily gan to say
 Hou þai faren in lede:
 “Nouȝt lain,
 Swiche kniȝt hastow to fede,
 Þi schame he wald ful fain. 3190
- ¶ Sir king, take hede þer to:
 Sir canados wil haue þi quen.
 Bot þou depart hem to,

A schame þer worþ y sene.
 Hye dredeþ of him so, 3195
 Þat wonder is to wene;
 His wille forto do
 Hye werneþ him bitvene
 Ful sone.

Ȝete þai ben al clene; 3200
 Haue þai no dede y done."

¶ Marke, in al þing
 Brengwain þanked he.
 After him he sent an heiȝeing,
 Fram court he dede him be. 3205
 "Þou deseruest for to hing,
 Miseluen wele ich it se."

So couþe brengwain bring
 Canados for to fle,
 Þat heiȝe. 3210

Glad was ysonde þe fre
 Þat bringwain couþe so liȝe.

299 b.

¶ Þan to hir seyde þe quen:
 "Leue brengwain þe briȝt,
 Þat art fair to sene. 3215

Þou wost our wille bi siȝt.
 Whare haþ tristrem bene?
 Nis he no douhti kniȝt?
 Þai leiȝen al bi dene
 Þat sain he dar nouȝt fiȝt 3220
 Wiþ his fo."

Brengwain bi held þat riȝt,
 Tristrem to bour lete go.

¶ Tristrem in bour is bliþe,
 Wiþ ysonde playde he þare; 3225
 Brengwain badde he liþe:
 "Who þer armes bare,
 Ganhardin *and* þou þat siþe
 Wiȝtly oway gun fare."

Quaþ tristrem, "crieþ swiþe 3230

A turnament ful 3are

Wiþ mi3t:

Noiþer of ous nil spare

Erl, baroun no kni3t."

A turnament þai lete crie, 3235

þe parti canados tok he;

And meriadok sikerly,

In his help gan he be.

Tristrem ful hastilye

Of sent ganhardin þe fre; 3240

Ganhardin com titly

þat turnament to se

Wiþ si3t.

Fro þe turnament nold þai fle

Til her fon were feld doun ri3t. 3245

¶ Þai com into þe feld

And founde þer kni3tes kene,

Her old dedes þai 3eld

Wiþ batayle al bi dene.

Tristrem gan bi held 3250

To meriadok bi tvene;

For þe tales he teld

On him he wrake his tene

þat tide;

He 3af him awounde kene 3255

þurch out boþe side.

299 c.

¶ Bitvene canados *and* ganhardin

þe fi3t was ferly strong;

Tristrem þou3t it pin

þat it last so long; 3260

His stiropo he made him tine,

To grounde he him wrong.

Sir canados þer gan lyn,

þe blod þurch brini þrong

Wiþ care. 3265

On him he wrake his wrong,
 þat he no ros na mare.

¶ Her fon fast þai feld,
And mani of hem þai slouȝ;
 þe cuntre wiþ hem meld, 3270
 þai wrouȝt hem wo y nouȝ.

Tristrem haþ hem teld
 þat him to schame drouȝ.
 þai token the heiȝe held
And passed wele anouȝ 3275
And bade.

Vnder wode bouȝ
 After her fomen þai rade.

¶ þer tristrem turned oȝain
And ganhardin stiþe *and* stille. 3280
 Mani þai han y slain
And mani ouer comen wiþ wille.

þe folk fleiȝe vnfain
And socour criden schille;
 In lede nouȝt to layn, 3285
 þai hadde woundes ille
 At þe nende.

þe wraiers þat weren in halle,
 Schamly were þai schende.
 þan þat turnament was don, 3290
 Mani on slain þer lay.

Ganhardin went sone
 Into bretaine oway.
 Brengwain haþ her bone:
 Ful wele wreken er þay. 3295

A kniȝt þat werd no schon
 Hete tristrem, soþe to say;
 Ful wide
 Tristrem souȝt he ay,
And he fond him þat tide. 3300

And merci crid he :

“Mi leman fair *and* swete

A kniȝt haȝ reued me,

Of loue þat can wele let,

3305

So crist hir sende þe !

Mi bale þou fond to bet

For loue of ysonde fre !

Nouȝt lain,

Seuen breþern haȝ he

3310

Þat fiȝteþ me o gain.

¶ Þis ich day þai fare

And passeþ fast biside.

Y gete hir neuer mare,

Ȝif y tine hir þis tide.

3315

Fiftene kniȝtes þai are

And we bot to, to abide.”

“Daȝet who hem spare !”

Seyd tristrem þat tide,

“Þis niȝt

3320

Þai han y tint her pride

Þurch grace of god almiȝt.”

¶ Þai gun hem boȝe armi

In iren *and* stiel þat tide ;

Þai metten hem in asty

3325

Bi o forestes side.

Þer wex akene crie,

To gider þo þai gun ride.

Þe ȝong tristrem, for þi

Sone was feld his pride

3330

Riȝt þore.

He hadde woundes wide,

Þat he no ros no more.

¶ Þus þe ȝong kniȝt

For soȝe y slawe was þare.

3335

Tristrem, þat trewe hiȝt,

Awrake him al wiþ care.

þer he slouȝ in fiȝt
Fiftene kniȝtes *and* mare;
Wel louwe he dede hem liȝt
Wiþ diolful dintes sare,
Vnsounde;
Ac anaruwe oway he bare
In his eld wounde.

334^o

NOTES



NOTES.

THE TITLE. It was Sir Walter Scott who gave the title *Sir Tristrem* to the poem. Kölbing, while adopting this title, doubts whether we should not read *Tristram* instead of *Tristrem*, and compares the old Norse form *Tristram*, and the old French form *Tristan*. He refers, besides, to line 252, in which the hero's name is spoken of as inverted.

þo tram bifer þe trist.

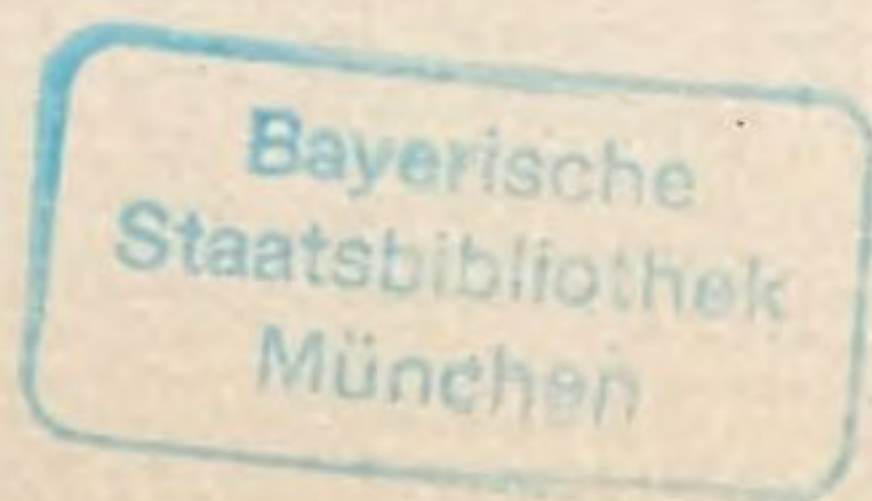
But the name is written *Tristrem* wherever it occurs in the poem. It is so written by Robert Mannyng of Brunne in the passage quoted in the Introduction; and the same form occurs in the passages from English writers cited in the note on line 297 *infra*. There is therefore no difficulty or impropriety in following Sir Walter Scott in this matter.

1. *I was a . . .* The dots represent the blank which has been left when the illumination at the head of the poem was cut away. Luckily the first line of the poem has been written at the foot of the preceding page of the MS. as a catchword, thus—

Y was at erþeldoun.

So that we are able to fill up the blank. The presence of this catchword seems to have escaped the notice of general students, and strange misconceptions exist as to the difficulties raised by the blank. Even so accurate a scholar as Burton has been misled. He says—'History of Scotland,' iii. 410—"At the opening of the romance of Sir Tristrem there is mention of Ercildoun and Thomas. Some boy or mischievous trifler, has, however, mutilated the passage, by cutting out of it an illuminated letter on its reverse, little conscious, no doubt, of the exciting difficulty which the mutilation was to launch into the literary world in the decision of the question, whether Thomas was referred to as the author of the romance, or in some other capacity."

Erþeldoun—written variously as Erceldoun, Ercheldun, Erceldoune, Ersyltoun, Ersseldoune—is the modern Earlstoun or Earlston, a village in the S.W. of Berwickshire, on the Leader, a northern tributary of the Tweed, thirty miles from Berwick. It is rich in traditions



of Thomas the Rhymer, and many of the localities to which his prophecies are attached are in the immediate neighbourhood. See *Murray*, *Thomas of Erceldoune*, p. 11 *et seq.*

3. *þer herd y rede in roune*=There I heard told in secret language.

6. *Forsterd* is treated by Kölbing as a clerical error in the MS. for *fosterd*; but the same form of the word is found elsewhere in the Auchinleck MS. in a poem entitled "A Disputation between the Soul and the Body."

9. *Bi 3ere*. Mätzner translates by *ehemals*, formerly, of old; but the true sense is "year by year." See Kölbing's note.

20. *To abide*. This line is a mere expletive, which cannot be adequately translated. Cp. line 2847.

21. *Of akniȝt is þat y mene*=It is of a knight that I am speaking.

23. For *morgan* in the MS., Rouland should be read.

26. *His bold borwes he ches*=He had designs upon his great cities.

28. *And reped him mani ares*. Kölbing has the following note on this line: "Scott explains the word *reped* in his glossary thus—'Reped, did excite, from *repean*, Sax. *agitare*. Reped him mani a res = Excited many an attack against him.'" But the Old English *hrepjan*, *hrepþan* (not *repean*), means, in its corresponding Middle English word, to disturb, to move, and scarcely to excite anything against any one. Yet I am not able to explain the word *reped* in any other way, and would therefore propose to read *raped* for it. *Hrapen* means to seize, to rob; *a* I translate not as the indefinite article, but as an abbreviation of *on*—thus the rendering would run, "and robbed him of many in an attack," that is, captured many of his men in an attack.

38. *þat neuer þai no lan þe þouer to wirche wo*=That they never left off working woe to the poor.

42. *In þrise*=In proud or lordly strife.

44. *Rouland rise*. It is difficult to say what meaning should be assigned to this "rise" or "riis," as it is written a few lines *infra*, which occurs as the surname or distinctive epithet of Roland. It may be connected with the German *riese*, a giant, or with the German *reis*, a sprout or scion. Neither interpretation is wholly satisfactory.

47. *þat ich aman schul ioien his*=That each man shall enjoy his own possessions (in peace).

51. *To heiȝe and holden þriis*=To heighten (enhance) and preserve their fame (merit).

57. *Proude in þres*=Bold in the stress of battle.

62. *þe kniȝtes, þai were hende and dede wiþ ouden les in lede*=The knights were courteous and undoubtedly did so. *Wiþouten les* (without lies) and *in lede*—an expression which Scott translates by *in language*, and Kölbing by *im volke*, among the people—are mere expletives.

74. *Ermonie*. This is the Middle English name of Armenia; it occurs in that form in the prologue to Sir John Maundeville's Travels. Scott suggested that it might be another name for Caernarvon, the land opposite to Mona. But the geography of the old romances is not to be taken seriously; and the *Ermonie* of Sir Tristrem belongs to the same unmapped country as the maritime Bohemia of Shakespeare.

80. The blank marked by lines of dots is not in the MS., but the structure of the stanza shows that the scribe must have omitted two lines in copying from his original. Kölbing is probably right in supposing that in these two lines Maiden Blaunche flour drew the attention of her masters three to Rouland, for from what follows they could not tell of whom she was speaking.

82. *Bot ȝiue it be þurch ginne, a selly man is he* = Unless it be through enchantment, he is a wonderful man.

87. *Of bale bot he me blinne* = Unless he relieve me from this calamity.

110. *Tristrem þe trewe*. This epithet is attached to the name of Tristrem in many passages throughout the poem. Cp. lines 601, 645, 1124, 1275, 1303, 1886, 2400, 2553, and 2567. It is well chosen, but was probably suggested by the alliteration. The name of Tristrem is supposed in the older versions of the story to be derived from the Latin *tristis*, and to have reference to the circumstances of his birth, narrated later on in the poem. Sir Thomas Malory makes his hero's dying mother say—"And because I shall die of thee, I charge thee, gentlewoman, that thou beseech my lord, King Meliodas, that when he is christened, let call him Tristram, that is as much to say, as a sorrowful birth." And Swinburne has it:—

"The name his mother, dying as he was born,
Made out of sorrow in very sorrow's scorn,
And set it on him smiling in her sight,
Tristram."

115. *Rohand, trewe so stan*. The expression "true as stone" seems to have been as common as a proverb in medieval language, like the "true as steel" which has kept its vogue to the present day. Scott cites an instance of its use from a poem entitled "How a Merchant did his Wife betray," and refers to a passage in Wyntoun's Chronicle, in which "the Earl of Athole, entering into battle, thus apostrophised a huge rock—"By the face of God, thou shalt flee this day as soon as I." Here is the passage:—

"Evyn in the Peth was Erle Dawy,
And til a gret stane, that lay by,
He sayd, 'Be Goddis face, we twa
The fleycht on us sall samyn ta.'"

—Book viii., c. xxxi. v. 63.

Scott's paraphrase of these lines on his note to this verse of the present poem will be noticed with interest by readers of the 'Lady of the

Lake,' who will remember Fitz-James's defiance of Clan Alpine's warriors true—

“Come one, come all, this rock shall fly
From its firm base as soon as I.”

124. The blank represented by lines of dots was occupied in the MS. by the lines written on the back of the lost illumination at the head of the poem. Kölbing thinks that the letters “lle” can still be read at the end of line 135. This is by no means certain; but the rhyme precludes all doubt as to those letters having once occupied that place.

150. *Her sailes þai leten down, and kniȝt, ouer bord þai strade.* Scott would translate these lines thus—“They let down their sails, and the knights strode overboard;” but Kölbing's view seems more correct. He says—“I can hardly make up my mind to hold that *kniȝt* here is, as Scott implies, the singular of *kniȝt*, a knight, used in the collective sense, especially as *kniȝtes* appears again only two lines further down. I think it is the preterite of *knitten*, to bind up (to knit)—‘They took the sails down and bound them up.’”

156. *þis maiden schal ben oure* = Shall be our mistress.

166. *In hird nas nouȝt to hele.* This line, which occurs with slight variations in other romances, is very obscure, and has puzzled the commentators. It has something of the meaninglessness of the many expletives which recur in the poem. *Hele* means to conceal. Scott renders *hird* by heart, and translates the line thus: “It must not be concealed in heart.” Kölbing, referring to *herd* in line 3034 of Sir Tristrem, renders *hird* by *gefolge*, a *herd* or following of *hired* retainers, and translates the line thus: “In the crowd it was not to be concealed;” that is, the knowledge of the event was widely spread abroad.

168. *Mekeliche he gan mele among his men to roun* = He mixed among his men in a friendly manner to hold private conversation.

189. For *of* in this line, Kölbing, conjecturing that the scribe erroneously copied from the beginning of the following line, reads *on*.

191. *þurch brinies brast þe blod* = The blood burst through the armour.

210 *et seq.* *His hors o feld him bare alle ded hom in his way; gret wonder hadde he þouȝt þare þat folk of ferly play* = His horse bore him from the field quite dead on his way home; he had there appeared to the people as a great wonder of marvellous activity.

223. Rouhand in the MS. is a clerical error for Rohand.

234 *et seq.* This speech is probably meant to come from the mouth of Rohand.

246. *He nist it whom to wite.* For *nist*, *uist* might be read, the letter *n* in the MS. being often hardly distinguishable from the letter *u*. Scott reads *nist* in his text; but in his glossary, s.v. *wite*, he

quotes : "He wist it whom to wite," and gives his rendering thus—"He knew where to lay the blame." The reading most agreeable to the context is, "He did *not* know on whom to lay the blame." So Kölbing reads it.

249. The meaning of the following lines is that Rohand, who had only one child, said that he had two; passing off Tristram as his own child under the disguised or partially anagrammatic name of Tramtrist.

256. *He sent his sond swiþe and bad al schuld be boun and to his lores liþe, redi to his somoun* = He sent his messenger quickly, and ordered that all should be prepared, and attend to his commands, ready at his summons.

265. Duke Morgan gives these gifts as largess on his accession to the dominion of the realm of Ermonie.

272 *et seq.* *And held his hert in an, þat wise. It brast þurch blod and ban 3if hope no ware to rise* = And wisely kept his heart in one (*i.e.*, in equanimity, repressing his sorrow), for his heart would have burst through blood and bone, had there been no hope ready to rise.

291. *And euerich playing þede.* This line defies interpretation as it stands. Scott in his glossary gives "Thede, apparently a contraction for *they gede*." But, as Kölbing points out, such a conjecture is untenable. Kölbing suggests that *þede* may be equivalent to the Old English *þeód*, and proposes to read—

And euerich play in þede,

which would have the same sense as *in lede* in verse 64, so that the line would mean every game known to the people—every game in the country.

296-7. *More he couþe of veneri þan couþe manerious* = He knew more of hunting than Manerius. Who the authority in matters of the chase here referred to may have been it is impossible to determine. Scott says—"I am ignorant who is meant by Manerious. Duncange gives us *Manerius* as synonymous to *Mandaterius*—*i.e.*, *Villicus*. Mr Ellis suggests that a work upon the chase may have been compiled by a person designing himself *Regis vel Comitis Manerius*, the bailiff of such a king or noble, and that the office may have been confounded with the name." Kölbing tells us that his attempts to gain information about this name have been fruitless.

It may be noted here that the character of an adept in all the arts of the chase is a special and distinctive attribute of Tristrem, and the poets and romancers who have told his story vie with each other in describing his skill in this respect. He is the peerless hunter, the "mightiest huntsman hailed on earth, lord of its lordliest pleasure."

In this connection Scott has the following note :—

"Tristrem is uniformly represented as the patron of the chase, and

the first who reduced hunting to a science. Thus the report of a hunter, upon sight of 'a hart in pride of greece' begins—

' Before the king I come report to make,
Then hushed and peace for noble Tristrame's sake.'

—'The Noble Art of Venerie.' London, 1611.

Malory
"The Morte Arthur tells us that *Tristrem laboured ever in hunting and hawking, so that we never read of no gentleman more that so used himself therein. And as the book saith, he began good measures of blowing of blasts of venery, and of chace, and of all manner of vermeins; and all these terms have we yet of hawking and hunting. And therefore the booke of venery, of hawking and hunting, is called the booke of Sir Tristrem: wherefore, as we seemeth, all gentlemen that bear old armes, of right they ought to honour Sir Tristrem, for the goodly termes that gentlemen have and use, and shall to the worldes end, that thereby in a manner all men of worship may dessever a gentleman from a yeoman, and a yeoman from a villaine. For he that is of gentle blood will draw him into gentle latches, and to follow the custome of noble gentlemen.* It is not impossible that there may have been some foundation for this belief. The ancient British were as punctilious as the English concerning the rules of hunting, the Welch laws of which are printed at the end of Davies and Richard's Dictionary. Every huntsman, who was ignorant of the terms suitable to the nine chases, forfeited his horn. Most of our modern hunting terms are, however, of French derivation.

"'Sir Tristrem,' or 'An old Tristrem,' seems to have passed into a common proverbial appellation for an expert huntsman. The title of a chapter in 'The Art of Venerie' bears: *How you shall rewarde your houndes when they have killed a hare; which the Frenchman calleth the rewarde, and sometime the querry, but our old Tristrem calleth it the hallow.*—P. 174. In another passage it is said: *Our Tristram reckoneth the bore for one of the four beastes of venerie.*"—Marginal Note, p. 148.

To this Kölbing adds a strophe from Juliana Berners's 'Treatise on Hunting':—

" Me dere sones, where ye fare, by frith or by fell,
Take good hede, in his tyme how Tristrem woll tell,
How many maner bestes of venery there were;
Listenes now to our clame, and ye shulen here:
Foure maner bestes of venery there are,
The first of hem is a hart, the second is an hare,
The boar is one of tho,
The wolf, and no mo."

It was in this character that Tristrem appeared to Spenser's fancy. In the 'Faerie Queene,' book vi., canto ii., Sir Calidore sees young Tristram in a forest:—

5

" Him stedfastly he markt, and saw to bee
 A goodly youth of amiable grace,
 Yet but a slender slip, that scarce did see
 Yet seventeene yeares, but tall and faire of face,
 That sure he deem'd him borne of noble race :
 All in a woodman's jacket he was clad
 Of Lincolne greene, belayd with silver lace ;
 And on his head an hood with aglets sprad,
 And by his side his hunters horne he hanging had.

6

Buskins he wore of costliest cordwayne,
 Pinckt upon gold, and paled part per part,
 As then the guize was for each gentle swayne :
 In his right hand he held a trembling dart,
 Whose fellow he before had sent apart ;
 And in his left he held a sharpe bore-speare,
 With which he wont to launch the salvage hart
 Of many a Lyon and of many a Beare,
 That first unto his hand in chase did happen neare."

Further on, Tristram, in narrating his accomplishments, says :—

" 'Mongst which my most delight hath alwaies been
 To hunt the salvage chace, amongst my peres,
 Of all that raungeth in the forrest grene,
 Of which none is to me unknowne that ev'r was seene.

32

Ne is there hauke which mantleth her on pearch,
 Whether high tousing or accoasting low,
 But I the measure of her flight doe search,
 And all her prey and all her diet know.
 Such be our joyes which in these forrests grow."

Tennyson, in "The Last Tournament," signalises Tristram in his character of huntsman by the armorial bearings which he gives the knight :—

" Anon he heard
 The voice that billowed round the barriers roar
 An ocean-sounding welcome to one knight,
 But newly entered, taller than the rest,
 And armoured all in forest green, whereon
 There tript a hundred tiny silver deer,
 And wearing but a holly-spray for crest,
 With ever-scattering berries, and on shield
 A spear, a harp, a bugle—Tristram—late
 From overseas in Brittany returned,
 And marriage with a princess of that realm,
 Isolt the White—Sir Tristram of the Woods."

301. *Panes fair y fold* = Garments beautifully folded.

303. *On his playing he wold Twentischilling to lay* = He would stake twenty shillings on his playing. The "he" is the captain of the ship from Norway, and the reference is to the game of chess which follows.

305. *Rouhand* is an error of the scribe for *Rohand*.

308. *þe fairest men him rauzt* = The men gave him the fairest hawks.

320. *Now boþe her wedde lys* = Now both their stakes are laid down, or, in the language of the *tapis vert*, "put up."

322. *þe long asise*. In a paper on the origin of the game of chess, read before the Society of Antiquaries in London, and printed in the 'Archæologia,' vol. xxiv. p. 203, Sir Frederick Madden quotes a few stanzas from Sir Tristrem in illustration of his subject, and gives this explanation of the term *the long assise*—"The particular game played by the Norwegian and Sir Tristrem, here called the *long assise*, appears in the old Anglo-Norman treatises on the game under the title of *Covenant lei veint*, and is played with the condition annexed, that mate is to be given in a certain number of moves, provided the red king is not moved unless forced by check, and none of the red pieces unless they are in danger of being taken.

De le long asise ceste guy est,

Sy þust estre jué de quel part ke wus þlest.

MS. Reg. 13 A. xviii. f. 190 b.

MS. Cott. Cleop. B. ix. f. 5.

It is one of those numerous fictitious positions which in the thirteenth century were so much in vogue, but which at present afford but little interest to the chess-player."

325. *Tristem deleþ atvinne* = Tristrem divides into two parts. Tristem is an error of the scribe for Tristrem. The sense of this and the following lines is very obscure. They seem to mean that Tristrem, doing as the wise do, looks upon the hawks on the one part, and the money on the other, as two separate parts, and lets the captain of the ship win as much money as he himself wins hawks.

327. *He 3af has he gan winne in raf*. Scott gives *raf* as equivalent to rathely, speedily; and Sir Frederick Madden, in a review of the poem in the 'Gentleman's Magazine' for 1833, concurs in that interpretation. But Kölbing points out that the derivation from Old English *hrape*, *subito*, is linguistically impossible, and suggests that *raf* may be equivalent to the Old English *reáf*, *spoil*, *booty*. The sense of the lines would then be—"He gave as much as he won as plunder."

339. *An stounde* = For a time.

345. *Of gate nas þer no bade* = There was no putting off their departure.

352. Kölbing remarks that *grete* should probably be read in place of *wepe*. The rhyme certainly demands this.

368. *Her sorwen and her care þai witt þat frely fode* = They put the blame of their sorrow and distress upon the noble youth.

393. *In world þou wisse me at wille* = In the world do Thou guide me according to Thy will.

397. *þo* = they, in the indefinite sense of people in general.

399. *To wite þe riȝt way þe styes for to lere* = To know the right

way, to ascertain the steps—*i.e.*, to know all the ins and outs of the story.

403. This and the following lines form a difficult passage. The sense seems to be : Whoever can say anything better (tell the story in a better manner), may say what he has to say (*his owthen*) here like a courteous man. But let each man praise what is pleasant to him at the end—*i.e.*, when I have finished my version of the story.

439. *Ful wel biset his þing, þat raþe haþ his bone* = He makes good use of his means, who quickly gets his request.

454. *Martirs*. Scott explains this term as "Cattle killed at Martlemas for winter provision," still called marts in Scotland.

464. Tristem is an error of the scribe for Tristrem.

465. Scott quotes the following passage from "Ypomiden" as apparently imitated from these lines :—

" Thare squyres undyd hyre dere,
Eche man after his manere :
Yppomeden a dere gede unto,
That ful connyngly gen he hit undo,
So feyre that venyson he gan to dight,
That both hym beheld squyre and knight.
The ladye looked out of her pavylon
And saw hym dight the venyson ;
There she had great dainté,
And so had all that dyd him se ;
She saw all that he down droughe,
Of huntynge she wist he coude ynoughe ;
And thocht in her hert then
That he was come of gentillmen."

474. The following stanzas describe in detail how Tristrem made his quarry. This is a translation of the lines : "Tristrem cut open the breast, the tongue lay next the spleen ; he with great delight cut out the hemings (a piece of the hide cut out to make brogues for the huntsmen), and laid it aside. He pressed down the breech, cut it off, and dressed it. After that he at once boldly cut off the skin. He then dressed the beasts, as many beasts have since been dressed. The shoulder was the first breadth (?). He quickly took out the bowels. He went to the knees and cut them right in two. He adjusted all the small guts, he set aside the paunch, he gave away the numbles as a reward. Those that were there saw that in that very manner. Further, he cut the backbone crosswise, he cut the chine in two. He gave the left shoulder to the forester as his rights, along with the heart, liver, lights, and blood for the quarry. He sets the dogs on the hide ; he let them all see. In due order, he gave its gifts to the raven which sat on the forked tree. ' Hunters, where are you ? You should blow the tokening.' He tied the paunch and also the *gargiloun* to the *tinde*. They blew in the right manner, and sounded the proper call."

The passage, interesting as it is as giving details of how the art of venery was practised in the fourteenth century, may be compared with the following extract from 'Sir Gawayn,' lines 1319 *et seq.*:—

“ And ay þe lorde of þe londe is lent on his gannez,
 To hunt in holtez and heþe, at hyndes barayne,
 Such a sowme he þer slowe bi þat þe sunne heldet,
 Of dos and of oþer dere, to deme were wonder.
 Þenne fersly þay flokked in folk at þe laste,
 And quykly of þe quelled dere a querre þay maked;
 Þe best boȝed þerto, with burnez in-noghe,
 Gedered þe grattest of gres þat þer were,
 And didden hem derely vndo, as þe dede askez;
 Serched hem at þe asay, summe þat þer were,
 Two fyngeres þay fonde of þe fowlest of alle;
 Syþen þay slyt þe slot, sesed þe erber,
 Schaued wyth a scharp knyf, and þe schyre knitten;
 Syþen rytte þay þe foure lymmes and rent of þe hyde,
 Þen brek þay þe bale, þe baleȝ out token,
 Lystily forlancyng, and bere of þe knot;
 Þay gryped to þe gargulun and grayþely departed
 Þe wesaunt fro þe wynt-hole, and walt out þe guttez;
 Þen scher þay out þe schuldereȝ with her scharp knyuez,
 Haled hem by a lyttel hole, to haue hole sydes;
 Syþen britned þay þe brest and brayden hit in twynne,
 And eft at þe gargulun bigyneȝ on þenne,
 Ryuez hit vp radly, ryȝt to þe byȝt,
 Voydez out þe auanters, and verayly þer after
 Alle þe rymeȝ by þe rybbeȝ radly þay lance;
 So ryde þay of by resoun bi þe rygge boneȝ,
 Euenden to þe haunche, þat hanged alle samen,
 And heuen hit vp al hole and hwen hit of þere,
 And þat þay neme for þe noumbles, bi nome as I trowe,
 Bi kynde;
 Bi þe byȝt al of þe þyȝes,
 Þe lappeȝ þay lance bi-hynde,
 To hewe hit in two þay hyȝes,
 Bi þe bak-bon to vnbynde.

Boþe þe hede and þe hals þay hwen of þenne,
 And syþen sunder þay þe sydez swyft fro þe chyne,
 And þe corbeles fee þay kest in a greue;
 Þenn þurled þay ayþer þik side þurȝ bi þe rybbe.
 And hanged þenne ayþer bi hoȝes of þe fourchez,
 Vche freke for his fee, as falleȝ for to haue.
 Vpon a felle of þe fayre best fede þay þayr houndes
 Wyth þe lyuer and þe lyȝtez þe leþer of þe paunchez,
 And bred baȝed in blod, blende þer amongez;
 Baldely þay blw prys, bayed þayr rachchez,
 Syþen fonge þay her flesche folden to home,
 Strakande ful stoutly mony stif moteȝ.”

And with this extract from the 'Book of St Albans':—

" How ye shall breke an harte.
 And for to speke of the harte whyle we thynke on :
 My childe fyrste ye shall hym serue whan he shall be vndoñ :
 And that is for to saye or euer ye hym dyght :
 Wythin his hornes to laye hym vpryght.
 At thessay kytte hym that lordes maye se :
 Anone fatte or lene whether that he be.
 Theñ cytte of the coddess the bely euen fro :
 Or ye begyn hym to flee and thenne shall ye go.
 At chaulyss to begyn as sone as ye maye :
 And slytte hym downe euyn to thassaye.
 And fro the assaye euyn downe to the bele shall ye slytte :
 To the pyssyll there the codde was awaye kytte.
 Theñ slytte the lyfte legge euen fyrst before :
 And theñ the lyfte legge behynde or ye do more.
 And thyse other legges vpon the ryght syde :
 Upon the same manere slytte ye that tyde.
 To goo to the chekes looke that ye be prest :
 And soo flee hym downe euyn to the breste.
 And soo flee hym forth ryght vnto thessay :
 Euen to the place where the codde was kytte away.
 Thenne flee the same wyse all that other syde :
 But lete the taylle of the beest styll theron byde.
 Theñ shall ye hym vndo my chylde I you rede :
 Ryght vpon his owne skynne & laye it on brede.
 Take hede of the kyttynge of the same dere :
 And begyn fyrste to make the Erbere.
 Theñ take out the sholders : and slyttyth anone :
 The bely to the syde from the corbyn bone.
 That is corbyns fee : at the deth he woll be :
 Theñ take out the sewett that it be not lafte :
 For that my chylde is good for leche crafte.
 Theñ put thyñ honde softly vnder the breste bone :
 And there shall ye take out therber anone.
 Theñ put out the paunche and from the paunche tas :
 Awaye lyghtly the Race suche as he haas.
 Hoole it wyth a fingre doo as I you keñ :
 And wyth the blood and the grece fyll it theñ.
 Loke threde that ye haue and nedyll therto :
 For to sewe it wyth all or ye more do.
 The smalle guttes theñ ye shall out pyt :
 From theim take the mawe foryete not it.
 Theñ take out the lyuer and laye it on the skynne :
 And after that the bledder wythout more dynne.
 Theñ dresse the nombles : fyrst that ye recke :
 Downe the anauncers kerue that cleuyth to the necke.
 And downe wyth the bolthrote put theym anone :
 And kerw vp the flesshe there vp to the hach bone.
 And soo forth the fyllittes that ye vp arere :
 That fallyth to the nombles : and shall be there.
 Wyth the nerys also and sewit that there is :
 Euen to the mydryf that vpon hym is.
 Theñ take downe the mydryf from the sydes hote :

And haue vp the nombles hole by the bolle throte.
 In thyn honde thenne theym holde. and loke and se:
 That all that longyth theym to: togyder that they be.
 Theñ take theym to thy broder to holde for tryst:
 Whyles thou theym dowblest & dresse as the tyste.
 Theñ a waye the lyghtis and on the skynne theym laye:
 To abyde the querre my chylde I you praye.
 Theñ shall ye slytte the slough there as the herte lyeth,
 And take awaye the heres from it and by slyeth.
 For suche heeres hath his herte: ay it vpon:
 As men maye se in the beast whan he is vndon.
 And in the myddes of the herte a bone shall ye fynde:
 Loke ye yeue it to a lorde. and chylde be kynde.
 For it is kynde for many maladies:
 And in the myddes of the herte euer more it lyes.
 Theñ shall ye kytte the skyrtes the teeth euyn fro:
 And after the ragge boon kyttyth euyn also.
 The forchis: and the sydes euyn bytwene:
 And loke that your knyues ay whettyd bene:
 Theñ turne vp the forchis and frote theym wyth blood:
 For to saue the grece. so doo men of good.
 Theñ shall ye kytte the necke the sydes euyn fro:
 And the heed fro the necke kyttyth also.
 The tonge the brayne the paunche and the necke:
 Whan they wasshe ben well wyth water of the becke.
 The smalle guttes to the lyghtis in the derys:
 Aboue the herte of the beast whan thou theym rerys.
 Wyth all the blood that ye maye gete and wyne:
 All togyder shall be take. and layed on the skynne.
 To gyue your houndes. that callyd is ywys:
 The quyrre. aboue the skynne for it eten is.
 And who dressyth hym so by my counsayle:
 Shall haue the lefte sholder for his trauayle.
 And the ryght sholder where so euer he bee:
 Yeuyth to the foster for that is his fee.
 And the lyuer also of the same beast:
 To the fosters knaue yeuyth at the leest.
 The nombles trusse in the skynne & hardyll theym faste:
 The sydes & the forches togyder that they laste.
 Wyth the hynder legges. be doon so it shall:
 Theñ brynge it home and the skynne wyth all.
 The nombles. & the hornes at the lordes yate:
 Theñ boldly blowe the pryce. ther ate.
 Your playe for to mynne: or that ye come inne."

And with the following, which both Scott and Kölbing cite from the MS. Cotton Vespasian, Book xii.: "And whaⁿ the hert is take, ye schal blowe IIII motys, and shal be defeted as of other bestes, *and* if *your* houndes be bold and haue slayn the hert with streynth of huntynge, ye schul haue the skyn, and he þat vndoth hym, shal haue þe shuldre be lawe of venery; and the houndes shal be rewardid *with* the nekke and with þe bewellis, *with* the fee, and thei shal be etyn

vndir the skyñ, and therefore it is clepid the quarre, and the hed shal be brout hom̄ to the lord, *and* the skynn the nex, the gargiloun aboue the tayle forched on the ryght honde. Than blow at the dore of halle þe pryse."

It may also be of interest to note how Brother Robert describes this process in the Scandinavian rendering of the tale. His version is given in his twenty-first chapter, and is here translated from Kölbing's edition: "He then prepared to break up the stag. When he had flayed the beast, he cut it up, and first cut the genitals and the shanks from the body. Then he took out the bowels, and also both hams, and the part of the back which was fattest between the shoulders, as well as the fleshiest part between the haunches. Thereupon he turned the stag round, and took out both flanks, and all the fat that was in it, and thus separated the limbs from the trunk. Then he cut through the neck, taking the head from the neck, and lastly, the tail and all the fat of the haunches. Then he prepared a long bough, and fastening upon it the heart, kidneys, liver, lights, and the flesh of the haunches, said to the huntsmen, 'Now is the stag broken according to the wont of our huntsmen. Now,' he added, 'give this to the dogs.' But they did not know what it was. Then he took all the entrails which he had taken from the stag, laid them on the hide, brought up the dogs, and laid it before them to eat, and then addressed them: 'Now set to and prepare your Staff-Offering, and put the stag's head upon it, and take it with all courtesy to the king.' Then the huntsmen answered: 'By my troth, no one has ever heard in this country of Skinful or Staff-Offering, and as you are the first huntsman who has brought the custom, come, complete this high art and courtly usage, and show it to us, for we know not how to use this practice.' Then Tristram set to work, and cut some flesh from all the limbs, and also from the better parts of the inside, and threw them a second time upon the hide, and the dogs ate them completely up. That's called the Skinful. The dogs have to eat it from the hide, and this seemed strange to the huntsmen. Hereupon Tristram went into the forest, and brought down a rather long branch, yet such as could be carried in one hand, and tied to this branch the bough, to which he had fastened the daintiest morsels which he had taken from the stag, and bound the head over them on the end, and spoke to the huntsmen: 'Sirs, take this now away. This is called the Staff-Offering. Take the head to the king in all courtesy. Your hunting swains must go before, and you must sound your hunting-horns.'"

476. Here is what Scott remarks on *þe heminges*: "The hemynges was a piece of the hide cut out to make brogues for the huntsmen. When the versatile David de Strathbogie, Earl of Athole, was hard pressed, and driven to the Highlands by the Earl of Murray in 1335, Wyntoun mentions, as a mark of his distress—

“ That at sa gret myschef he wes,
That his knyghtis weryd rewelynys
Of hydys or of hart hemmynys.”

The mode of making those rullions or rough shoes is thus described: “We go a-hunting, and after that we have slain red deer, we flay off the skin bye and bye, and setting off our bare foot on the inside thereof, for want of cunning shoemakers, by your grace’s pardon, we play the cobblers, compassing and measuring so much thereof as shall reach up to our ancles, pricking the upper part thereof with holes, that the water may repass where it enters, and stretching it up with a strong thong of the same above our said ancles. So, and please your noble grace, we make our shoes. Therefore we, using such manner of shoes, the rough hairy side outwards, in your grace’s dominions of England, we be called Rough-footed Scots.”—Elder’s Address to Henry VIII., *apud* Pinkerton’s History, vol. ii. p. 397.

Swiþe on est=With very great pleasure.

485. *þe spande was þe first brede*. This is a puzzling line. Scott translates *spande* as shoulder, from *spalla*, and *brede* as breadth or division. *Brede* may certainly mean breadth, but to derive *spande* from *spalla* is philologically incorrect. Kölbing suggests that *brede* may be derived from Old English *braede*, roasted meat, German *braten*, and translates *spand* by span, both which interpretations are more satisfactory than Scott’s. Still the line is puzzling. It would thus read, “The span was the first roast”—*i.e.*, the first piece of meat for roasting which he cut out was a span long.

491. For *noubles*, as Kölbing points out, *noumbles* should be read. Cp. French *nomble*. The meaning of the word has been variously explained. Scott and Skeat interpret it in general terms as “part of the inwards of the deer.” Schultz and Charpentier, cited by Kölbing, explain it as steaks of the haunch. Scott says further: “The *numbles* were a woodland dainty. They are mentioned in the ‘Litell Geste of Robin Hode’ :—

‘ Brede and wyne they had ynough,
And nombles of the dere.
.
.
.
Then she fetched to Lytell Johun
The nombles of a doo.’ ”

502. *þe rauen he 3aue his 3iftes*. The raven was, according to the superstition of the middle ages, a bird whose form was a favourite among those departed spirits who wandered about the earth in search of the embodiment which they had lost. Necromantic powers were ascribed to it, and it is probably due to this superstition that huntsmen sought to conciliate the bird by giving it a share of their spoil as the raven’s right. This is what is alluded to in the following passage from Ben Jonson’s ‘Sad Shepherd’ :—

- " *Mar.* You do know as soon
As the assay is taken—[*kisses her again.*
- Rob.* On, my Marian :
I did but take the assay.
- Mar.* You stop one's mouth,
And yet you bid one speak—when the arbor's made—
- Rob.* Pulled down, and paunch turned out.
- Mar.* He that undoes him,
Doth cleave the brisket bone, upon the spoon
Of which a little gristle grows ; you call it—
- Rob.* The raven's bone.
- Mar.* Now o'erhead sat a raven,
On a sere bough, a grown great bird, and hoarse !
Who, all the while the deer was breaking up,
So croaked and cried for it, as all the huntsmen,
Especially old Scathlock, thought it ominous ;
Swore it was mother Maudlin, whom he met
At the day-dawn, just as he roused the deer
Out of his lair : but we made shift to run him
Off hir four legs, and sunk him ere we left.
- Alken.* Saw you the raven, friend ?
And what do you think of her ?
- Scath.* As of a witch.
They call her a wise woman, but I think her
An arrant witch.
- Clar.* And wherefore think you so ?
- Scath.* Because I saw her since broiling the bone
Was cast her at the quarry.
- Alken.* Where saw you her ?
- Scath.* In the chimley-nuik, within : she's there now."

508. *þe gargiloun.* The meaning of this word is uncertain. Scott assumes that it was part of the inwards of the deer, and gives the following verses in which the word occurs in a context which sheds no further light upon its meaning :—

- " The man to his master speaketh blythe,
' Of the numbles of the heart that he wolde them kythe,
How many ends there shall be them within ?'
Quod the master, ' But one thicke nor thinne,
And that is but the gargylyon to speke of all bydene,
And all these others, crokes and roundelles bene.'
' Yet wold I wyt, and thou woldest me lere,
The crookes and the roundels of the numbels of the dere.'
One crooke of the numbles lyeth ever more
Vnder the throte-bole of the beast before,
That is called avauncers whoso can them ken,
And the bravest part of the numbles then ;
That is to say, the forcers, that lyn even between
The two thighs of the beast, that other crookes wen.
In the midret, that is called the roundill also,
For the sides round about corven it is fro."

531. *Tristrem spac biforn*, sc. him, i.e. King Mark.

537. *For þouzt*, must be read in connection with *best*, l. 535 = The best blower of horn that can be imagined.

541. *Bot wesche and zede to mete*. The custom of washing before and after meat is a courteous practice often enforced in the early English books of courtesy and nurture. In 'The Boke of Curtasye,' circa 1430, the young person wishing to learn courtesy, or, as it would be called to-day, manners, is enjoined thus:—

“ By-fore þy lorde, ne mawes þou make
 3if þou wylle curtasie with þe take;
 With hondes vnwasshen take neuer þy mete,
 Fro alle þes vices loke þou þe kepe.”

The same directions recur in some old French didactic verses entitled “*Les Contenances de la Table*,” dating from the fifteenth century:—

“ *Enfant d'honneur, lave tes mains
 À ton lever, à ton disner,
 Et puis a soupper sans finer;
 Ce sont trois foyz à tout le moins;*”

and in a medieval Latin poem, entitled “*Modus Cenandi*”:—

“ *Tempus et affectus epulandi cum tibi detur,
 Intestinorum primo purgacio fiat;
 Hinc manibus stando donetur mappula limpha;
 Si sit yems, limpha tibi prestita sit calefacta;
 Mappula sit niuea, de riuo sit tibi limpha.*”

These references are all to the propriety of washing before dinner. The following, from 'The Lytyle Childrenes Lytil Boke,' recommends a post-prandial ablution:—

“ And sit þou styлле, what so be-falle,
 Tylle grace be said vnto þe ende,
 And tylle þhou haue wasshen with þi frend.
 Let the more worthy þan thou
 Wassh to-fore þe, and that is þi prow;
 And spitte not yn þi basyne,
 My swete son, þat þow wasshest yne.”

See 'The Babees Book,' &c. &c., edited by F. J. Furnivall, M.A., for the E.E.T.S., 1878.

The author of 'Our English Home' gives an interesting account of the custom at p. 53: “In the absence of many of those little appliances that we now possess, the custom of washing before and after meals was essential to ensure any degree of personal comfort. This in the old times was performed with much ceremony, and the guests were sometimes accompanied by the pipes of the minstrels to a separate apartment, called a lavatory; but the more general custom was for the domestics to bring the ewers and towels into the hall,

and to hand them round to the company. The water was perfumed with the sweet extract of flowers—with

‘Basyn and ewere,
Water of ever-rose clere,
They wasche ryȝth there.’

And the lavers, which were commonly made of latten or brass, were, in the homes of wealth, of gold and silver, richly pounced and enamelled. . . . These rich lavers were for the guests at the high table, and were first taken by the ewerer with high ceremony to the master’s seat. Nobles held the basin for the king, and the esquire for the baron. The Duke of Brittany had the honour of holding the laver and towel for the King of France. It was etiquette that none should wash until the master of the house had set the example, the performance of this ceremony being regarded as the commencement of the meal. ‘May it please you to wash,’ was the expression used in announcing that dinner was ready. When Edward III. visited the beautiful Countess of Salisbury, he was shown into a richly decorated chamber until the dinner was placed upon the table. The Countess then went to the King and said, ‘Come, sire, to hall; your knights are waiting for you to wash, for they as well as yourself have fasted too long.’”

551. *An harpour made alay, þat tristrem, aresound he*=A harper made a lay which Tristrem criticised unfavourably.

555. *Bot y þe mendi may, wrong þan wite y þe*=If I cannot do better than you, then I blame you wrongfully.

563. *And merkes gun þai minne*. It is hard to say what is the correct interpretation of this line. Scott renders it thus: They began to offer marks or money. But *minne* nowhere else has the sense of offer. It means rather to *mind*, to remember, to think of. Kölbing interprets it so, and renders the line: They took note of marks—*i.e.*, the distinctive characteristics of Tristrem’s performance on the harp.

583. *þer fore no leued he nouȝt*=But he did not upon that account desist from his quest.

587. *Brouȝt omiȝt*=Deprived of his strength.

595. *His asking is euer newe*—*i.e.*, he is perpetually renewing his questions as to the whereabouts of Tristrem.

602. *Bifor him scheres þe mes, þe king*=He carves meats before the king. Kölbing points out that to carve at table was part of the business of a well-educated youth. He quotes Chaucer’s lines descriptive of the young squire:—

“Curteys he was, lowely and servysable
And carf byforn his fader at the table.”

The privilege of carving to the king was conceded only to persons of considerable rank. Edward IV. had four bannerets or bachelor-knights to be carvers and cup-bearers in his court. The duties of

a carver are described in the following lines from 'The Boke of Curtasye':—

" The keruer anon with-outen thouȝt
 Vnkouers þe cup þat he hase brouȝt ;
 Into þe couertoure wyn he powres owt,
 Or into a spare pece, with-ōuten doute ;
 Assayes, an gefes þo lorde to drynke,
 Or settes hit doun as hym goode thynke.
 Þo keruer schalle kerue þo lordes mete,
 Of what kyn pece þat he wylle ete ;
 And on hys trenchour he hit layes,
 On þys maner with-out displayes ;
 In almesdysshe he layes yche dele,
 Þat he is with serued at þo mele.
 But he send hit to ony strongere
 A pese þat is hym leue and dere,
 And send hys potage also,
 Þat schalle not to þe almes go.
 Of keruer more, yf I shulde telle,
 Anoper fytt þenne most I spelle,
 Ther-fore I let hit here ouer passe,
 To make oure talkyng summedelasse."

615. Tristrem in this line is obviously a clerical error of the scribe for Rohand.

623-5. Line 624 is expressed parenthetically. The meaning is, He quickly placed a ring in his hand, and the porter did not say nay.

626. *He was ful wise, y say, þat first ȝaue ȝift in land.* Scott says : "The inference of Thomas that the man was wise 'who first gave gift in land' is similar to that of Winton, who narrates the splendid subsidy of 40,000 *moutons*, sent from France to Scotland in 1353, and adds—

'Quha gyvis swilk gyftyis he is wyse.'"

632. *þe huscher bad him fle.* A considerable number of lines in John Russell's 'Boke of Nurture,' printed in Furnivall's ed. of 'The Babees Book,' &c., p. 185, is occupied in detailing the duties and special knowledge of this domestic officer. He must know the rank and precedence of all sorts of men, how they should be grouped at table, and many other matters for which reference may be made to the lines themselves.

643. *In fold* may be a mere meaningless expletive, or it may mean "in the throng."

651. *In lede*, both in this line and in line 657 *infra*, is a mere expletive.

659. *Better spede* is rendered by Scott as "in great haste," while Kölbing translates it "in better hope."

687. *A scarlet wiþ riche skinne* = A scarlet robe, fringed with rich fur.

696. *þat honour can* = Who was acquainted with the formalities of honour and courtesy.

702. *Wiþ care* = To his sorrow.

706. *Cloþ and bord was drain*. The table was prepared for meals by laying a long plank upon a couple of wooden trestles in the great hall. This table was removed after the meal was concluded. The cloth was spread with great ceremony by a pair of ushers. The tablecloths of the wealthy were of diaper or damask. See 'Our English Home,' p. 29 *et seq.* The following directions for laying the table are given in the *Regime pour tous les Serviteurs*, in Furnivall's ed. of 'The Babees Book,' ii. 22:—

“ *Se ton maistre tu sers à table,
Ce te sera chose honnorable
De servir gracieusement :
Tu dois mettre premierement
En tous lieux et en tout hostel
La nappe, et apres le sel ;
Cousteaulx, pain, vin et puis viande
Puis apporter ce qu'on demande.
Rien n'osteras sans commander.*”

736. Kölbing suggests that *swete* should be read for *skete*. The repetition of the word, especially as an identical rhyme, is, as he remarks, suspicious.

743. *Wiþ siȝt* = With a glance.

786. *He dede him han on heye* = He let him have at once.

788. *Place* is used here for place of battle.

789. *To don him to vnder stand* = To assist him with their counsels—literally, to make him understand.

817. *Hi* is for *his*, an omission of the scribe.

824. *Heuedes of wild bare*. “The head of the wild boar,” says Scott, “as a rarity bought with some danger, was a splendid dish in the middle ages, and therefore a fit present to a prince. At Christmas festivities it was a standing dish at the tables of the great. In the tale of the ‘Boy and the Mantle’—

‘ He brought in the bore’s head,
And was wondrous bold ;
He said that never a cuckold’s knife
Carve itt that cold.’ ”

In Ritson’s ‘Ancient Songs’ are found the following Christmas Carol, which illustrates the use of this lordly dish:—

“ The borys hede that we bryng here,
Betokeneth a prince with owte pere,
Ys borne this day to bye vs dere,
Nowell.

A bore ys a souerayn beste,
 And acceptable in euery feste,
 So mote thys lord be to moste and leste,
 Nowell.

This borys hede we bryng with song,
 In worchyp of hym that thus sprang
 Of a virgyne to redresse all wrong,
 Nowell."

And this verse from a song in honour of St Stephen:—

" Seynt Steuene was a clerk in Kyng Herowds halle,
 And seruyd him of bred and cloth as euer kyng befallle.
 Steuyn out of kechon cam with boris hed on honde,
 He saw a sterre was fayr and bryzt ouer Bedlem stonde.
 He kyst adoun the bores hed and went in to the halle:
 'I forsak the, Kyng Herowds, and thi werks alle.
 I forsake the, Kyng Herowds, and thi werks alle,
 Ther is a chyld in Bedlem born is better than we alle.' "

828. *As woman is, tuiis for lain, y may say bi me* = As a woman is, who has been twice seduced, so I may say of myself. Rohand merely means to say that he has been twice deceived in letting Tristrem go out of his sight—in the present instance, and on the occasion upon which Tristrem was abducted by the Norwegian captain.

838. The addresses of the antagonists in the following lines must be construed with due regard to the ambiguity or irony with which they are expressed.

861. *Hide* in this line refers to the clandestine elopement of Maiden Blanchefleur.

869. *Wiþ a lof Tristrem smot*. Scott refers to an incident in an old romance in which "Charlemagne, when a page, offended at his two bastard brothers, flings in their face a peacock, a knightly and solemn dish, which, as sewer, he was to have placed on the table."

874. This is a second instance, like that at line 80, of the scribe's having inadvertently skipped two lines of his original. There is no blank in the MS. The omitted lines probably narrated the slaying of Morgan by Tristrem.

901. *He slouȝ his fader ban*. Scott prints *Ban* as a proper name, and says: "That is, I presume, Morgan's father Ban, of whom, however, no further mention occurs in the romance. He must, of course, have been a different personage from King Ban of Benoit, or Benwick, a noted character in the romances of the Round Table, and father of the renowned Sir Lancelot du Lac." But *ban* means a murderer, a sense which it had in its Saxon form, and which may still be traced in the modern English *bane*. The line should therefore be rendered, "He slew his father's murderer." Cp. the passage cited by Kölbing from "Horn Childe":—

" King Malkan was mi faders ban,
 And now for soþe ich have him slan,
 ꝥe soþe for to sain."

922. *þat stounde* = This moment, at once.

923. *Tristre* is an error of the scribe for *Tristrem*.

933. *On hand* = At hand, near by.

952. *Londes riȝt* may be rendered, according to Kölbing, as Ireland's right, or, perhaps more correctly, as *debitum fundi*, a debt due by the land.

955. *Of rade* = From the "roads."

957. This line is hard to interpret as it stands. Kölbing following Mätzner, reads *þere* for *dede*, and gives the sense of lines 956 *et seq.* thus: "They (*i.e.*, Tristrem and his followers) perceived Moraunt's ship, and there awaited until daybreak before they learned its destination."

968. *A þing, is me vnswete*. Scott and Kölbing both read *A þing þa is me vnswete*; but the word *þa* is deleted in the MS. by a line drawn through it. If the word is to be inserted, it should be read as *þat*; but there are many instances in the poem in which the relative is omitted, as in the reading adopted in the text of this edition, which also seems more in harmony with the metre.

1010. *To loke* = To look—*i.e.*, to ocular demonstration.

1011. *He waged him aring* = He gave him a ring as a pledge.

1019. *Our on* = One of us.

1022. *Wheþer our* = Whichever of us.

1045. *Smot him in þe scheld*. For this line Kölbing reads, *Smot he in þe feld*—*i.e.*, Struck he to the ground. The amendment is in every way excellent, and cannot be better supported than by his own note. He says: "Scott, in his second edition, altered the *scheld* of the MS. into *feld*, without any remark, and, as it seems to me, with absolute accuracy. The identical rhyme of this line and line 1043 did not, it is true, present any obstacle to Mätzner; but I hold it quite untenable, while the reading *feld* is directly sanctioned by the beginning of the next stanza:—

‘ Up he stirt bidene
And lepe opon his stede.’

For these words have no meaning, unless the knight has previously been thrown from his horse. Compare further Sir Degr. v. 1293 *et seq.*:—

‘ And strykus the duk thorw the scheld
Wyd opon in the feld.’

Kyng of Tars, v. 1104 *et seq.*—

‘ And smot him so on the scheld,
That he fel in to the feld,
Among that houndes fel.’

Cp. also lines 1036 *sqq.* and 1134 *sqq.*

"There is yet another error in this line. *He* in line 1046 must be Moraunt, as is certified by the rest of the stanza, and by line 1050 *et*

seq. Further, it is impossible that the stroke of Tristrem's lance can have as a consequence that he, Tristrem, is thrown from the saddle. On the contrary, this can happen only to Moraunt. I am therefore certain that *he* should be written for *him* in line 1045, and should be referred to Tristrem, while *Moraunt* in line 1044 is to be regarded as an accusative. If the eye of the copyist has confounded *þe feld* with *in þe scheld* in line 1043, he may quite as easily have inserted in this line the *him* of line 1042."

1049. *Wolf þat wald wede* = Wolf that was in the habit of raging.

1052. *Awounde y sene* = A visible wound.

1101. *His swerd he offred þan and to þe auter it bare.* It was a common custom for a knight, after a successful combat, to hallow his sword by offering it to the altar. But it seems to have been equally common to redeem the offering by a money payment; for Sir Tristrem, as is to be learned from the subsequent course of the poem, took this very sword which he now is offering when he went to Ireland, where it became the means of his identification. The practice is illustrated by the two following passages, cited by Kölbing, who remarks that the custom is not so often noticed in the English romances of chivalry as in the French texts:—

(1) From the "Squyre of Low Degree," l. 239 *sqq.*:—

" There [in Jerusalem] must you drawe your swerds of were,
To the sepulchre ye must it bere
And laye it on the stone
Amonge the lordes euerychone,
And offre there florences fyve,
Whyles that ye are man on lyve;
And offre there florences thre
In tokenyng of the trynyte."

(2) From "Sir Ottuell," l. 334 *sqq.*:—

" Rowlande offrede Droundale, his brande,
Boghte it agayne with golde at hande."

1115. *Him comeþ wide whare* = Come to him from afar from all directions.

1132. Kölbing proposes to read *þai* for *he* in this line, which would certainly improve the sense of the passage.

1150. For *son*, the reading of the MS., *send* must be read.

1165. *Deluelin* is an error of the scribe for *Deuelin*. He has written the name correctly in lines 1180 and 1393 *infra*. It is, of course, the older form of the modern Dublin.

1173. The rhyme makes it plain that *a riue* should in this line be read for the *aride* of the MS.

1202. *Louesom vnder line.* *Line* means linen, but is here used generally for garments. The whole verse thus means, "Lovely in her garments."

1204. For the *medicie* of the MS., *medicine* should obviously be read.

1220. *þai raft me fowe and griis* = They robbed me of my furs and of my grey furs.

1227. *Tables* = draught-board or chess-board; while *ches* refers more to the pieces.

1234. The dots represent a blank in the MS., which should obviously be filled up by the letters *sc*, making *he* into *sche*.

1273. *þat al games of grewe on ground* = (?) Out of whom all games grew from the ground—*i.e.*, who thoroughly understood every game.

1290. *Who so fet uncouþe man, he foundeþ euer oway*. The sense is, whoever cherishes an unknown man (is doomed to disappointment, for) he always goes away.

1308. *Of wrake þai vnder stode* = They suspected some design of vengeance.

1322. *þat litel he wald wene* = Which he would little expect.

1323. *Of bot sche was him beld* = She was active in assistance to him.

1347. *þe king þai rad to ride* = They planned to free the king—*i.e.*, from Tristrem. *Ride* here is to release, to rid.

1349. *þat tristrem miȝt abide þat he no were it nouȝt, no king* = In order that Tristrem might have to endure not being a king.

1413 *et seq.* The sense of these lines is: "They said that for fear of a dragon they were going to the ships which were ready in the harbour. They took no heed of the fact that whatever man in the people could kill it, should have Ysonde as a reward.

1448. *It no vailed o botoun* = It did not avail one button. Analogous figurative intensifications of negation are—

"Thei ne yeveth noght of God one goose wyng."

—'Piers Plowman,' 2150.

And the expression "nat worth a carse," in the same poem, on which Skeat (C. Pass. xii. 14) has this note—*Not worth a carse*, not worth a cress, not worth a rush. Chaucer has "Ne raught he not a *kers*" (C. T. 3774.) And in Allit. Poems, ed. Morris, A. 343, we have, "For anger gayneȝ the not a *cresse*,"—*i.e.*, avails thee not a cress. A "cress" means a plant of cress (not necessarily water-cress, as some say)—*i.e.*, a thing of small value. Hence, by an odd corruption, the modern expression, "Not worth a *curse*." . . . Chaucer has several equivalent expressions, as, *e.g.*, "Ne sette I nought the mountance of a *tare*."—Kn. Tale, 712.

1520. *And pelt treacle in þat man* = And poured treacle into that man. Treacle, here used specially as an antidote to poison, was a celebrated nostrum, a sovereign remedy for all kinds of diseases. The original form of the word is Theriaca, from *θηριακή*, from *θηρίον*,

a wild beast; and the forms *thiriaca* and *tyriaca* went through the diminutive *triaculum* into the French *triacle*, from which the English word is derived. The itinerant doctors and surgeons of the middle ages went round the country attended by a *triaclier*, one whose special office it was to administer treacle. The medicine was first compounded by Andromachus, physician to Nero; and Galen has devoted a treatise to the explanation of its composition and effects. Physicians used to be proud of their private receipts for this treacle. The original treacle of Andromachus was made up of aromatics and gums, mixed with opium and flesh of vipers. It was a physic of so great repute that at Rome some of the emperors had it made on their own premises. At a later period it was largely manufactured at Venice, and acquired the special name of Venice treacle. It was considered to be an antidote against poisons, because the Pasteurs of that age believed that venom expelled venom. It was made up of the flesh of vipers. Cp. Jeremy Taylor, vi. 254—

“We kill the viper and make a treacle of him;”

and Quarles's ‘Emblems,’ v. 11—

“If poison chance to infest my soul in fight,
Thou art the treacle that must make me sound.”

See Morley's ‘Library of English Literature,’ p. 21, and Skeat's Notes on ‘Piers Plowman,’ c. ii. 147.

1539. *To his waraunt*=As a pledge of his good faith.

1570. *It nas lasse no mare*=It was neither smaller nor greater.

1584. *Mi* in this line is obviously a clerical error of the scribe for *þi*. It was the queen's brother, not Ysonde's, who was slain by Tristrem.

1600. *ʒe witeþ me wiþ wouʒ*=You blame me wrongfully.

1608. *Lerld* is an error of the scribe for *lerd*=taught.

1645. *And tok adrink of miʒt*. This is the philtre, the taste of which has so great an effect on the destiny and fortunes of the hero. These aphrodisiacs were said to be brewed by witches, and sometimes had a different result from that to which they were directed. As Scott remarks in his note on this passage, the rules for composing such philtres can be found in medical treatises down to the middle of the seventeenth century. Scott gives several of the most favourite ingredients in these *amatoria*,—the bones of a green frog whose flesh has been eaten by ants, the head of a kite, the marrow of a wolf's left foot mixed with ambergris, and a pigeon's liver stewed in the blood of the person to be beloved. Other things to which the same virtue was ascribed as amulets were mandrake apples, the dust of a dove's heart, the tongue of a viper, a certain hair from a wolf's tail, a child's caul, the rope in which a man has been hanged, a stone from an eagle's nest. A man's blood chemically prepared was said to make

the most powerful and trustworthy philtre. Instances of the effect of philtres and amulets will be found in Burton's 'Anatomy of Melancholy,' Part iii., sec. 2, mem. 3, subs. 5, and in Ducange, s. v. "Amatoria." Philtres were used to cure as well as to cause love.

"*Amoris vulnus idem qui sanat facit.*"

1655. The sense of this and the following lines is: Thus the true knights rowed, and Tristrem also rowed, and continued to row, all the time that they came fresh (having been relieved while Tristrem was still at the oar), though he was only one man to three of them—a great labour.

1663. *þe pin.* Scott explains this by the following note: "The practice of putting gold and silver pins into goblets and drinking-vessels was intended to regulate the draught of each individual guest, so that all might have an equal share of the beverage. It was of Anglo-Saxon origin, and is, by the facetious Grose, supposed to have given rise to our vulgar expression of drinking to a merry pin. William of Malmesbury gives the honour of this invention to no less a personage than St Dunstan: 'In tantum et in frivolis pacis sequax, ut quia compatriotae in tabernis convenientes, jamque temulenti, pro more bibendi contenderet, ipse clavos argenteos vel aureos vasis affigi jusserit; ut, dum metam suam quisque cognosceret, non plus, subserviente verecundia, vel ipse appeteret, vel alium appetere cogeret.'—'De Gestis Reg. Ang.' lib. 2. Giving Dustan all credit for his pacific motives, this measuring out bumpers to his drunken countrymen seems a singular occupation for a saint and an archbishop."

1724. *Oȝain Tristrem*=in reference to Tristrem—i.e., to make her love Tristrem.

1730. *Her wening was al wouȝ vntroweand til hem to*=Their expectation was quite wrong (incorrect), faithless to them both.

1732. *Aiþer in langour drouȝ, and token rede to go*=Both went on in sorrow, and resolved to go. This whole stanza is almost unintelligible from the elliptical manner in which it refers to the intercourse between the lovers. These lines seem to refer to some lover's parting; while the next two, by a sudden transition, seem to hint that Ysonde is playing the coquette, or, it may be, dissimulating her true feelings in order to conceal from those about her the *liaison* with the knight.

1739. *Y may be wroþ*=I have cause to be angry; or, as it would be expressed to-day, I may *well* be angry. The motive of Ysonde's scheming is not made very clear in her soliloquy. It is fear lest Brengwain may betray the lovers to the king.

1743. *Boaþe.* Kölbing reads *baþe*. In the MS. the "o" is certainly present; but it has been added above the line after the other letters were written.

1772. *Dernly*=secretly, modifies "say," not "bad," as its place in the sentence would suggest.

1818. An illustration from the fifteenth century MS., "Roman de la Violette," at Paris, shows a minstrel seated by the fire, with his hurdy-gurdy hanging from his neck in the manner described in this line. —See Furnivall, 'The Babees Book,' &c. (plates ix.)

1826. It was customary to overload the minstrels with valuable gifts; indeed it was a point of courtesy to be liberal to those rogues and vagabonds. The least they could get was a good dinner; and they acquired the reputation of haunting or hanging on at the feasts of the rich with as much assiduity as the friars. Shakespeare calls them therefore "feast-finding minstrels" (*Lucrece*). Skeat, in a note on 'Piers Plowman' (c. xvi. 202), says, "Robes and furred gowns were common gifts to minstrels from the great men before whom they exhibited. Some minstrels were not itinerant, but were retained by rich men as jesters;" and he quotes from Lacroix: "At first, and down to the thirteenth century, they [*i.e.*, jugglers and minstrels] frequently retired from business loaded with presents, such as riding-horses, carriage-horses, jewels, cloaks, fur robes, clothing of violet or scarlet cloth, and, above all, with large sums of money." It was not often, however, that a minstrel secured such a prize as that which is accorded to the harper from Ireland. Scott gives a number of similar instances in his note on this passage. And it would seem that entertainers of this sort were not restrained by modesty from making large demands, as appears from this passage in the 'Black Book' of Edward IV.: "The King woll not for his worship that his minstrels be too presumptuous nor too familiar, to ask any rewards of the lords of his land, remembering the example of King Henry the Second, who forbade his minstrels and gleemen, so long as they were in his service, from asking any gratuity at the hands of any one, inasmuch as the King's nobles, out of the affection they bore to his person, would rather give what they had to the poor."

1839. *Of þo to*=About those two—*i.e.*, Ysonde and the harper.

1853. The *rote* was a stringed instrument, sounded by the turning of a wheel inside it, from which it derives its name. It was the same as the *vielle*, and resembled the more modern hurdy-gurdy, an instrument which was more common in the streets in the hands of Savoyard peasants in the last generation than it is in the present. There is a fashion in these things, and the hurdy-gurdy has given place to the pianoforte "organ," a more elaborate instrument, played, however, upon the same principle as its predecessor and the ancient "rote." The "ring" by which Tristrem "reached for" his instrument may have been a ring by which it could be hung up; or, as is seen in some ancient musical instruments, a mechanical device for tuning the strings, performing the function of the pegs in a violin.

1875. *Daþet him ay*=Ill-luck have him always. This is a common

form of curse. It occurs oftener with the "have" expressed, as in the "Owl and the Nightingale," 99—

"Dahet habbe that ilke best
That fuleth his owne nest."

The word is borrowed from the old French *dehait*, *dehe*, or *deshait*—

"*Dehait qui plus le souffera.*"

See Mätzner, 'Altenglische Sprachproben,' i. 180.

1876. This line is so corrupt as to be unintelligible. Ten Brink, remarking that it is obscure, translates it, "[Cursed be he ever] if he come from Tristrem."

1930. *Tristren* is an error of the scribe for Tristrem.

1933. The means by which Tristrem obtains access to the queen's chamber shows how primitive was the domestic architecture of the time. "The bed-chamber of the queen," says Scott, "was constructed of wooden boards or shingles, of which one could easily be removed. It was called a bower, probably from its resemblance to an arbour. The hall in which the courtiers lay promiscuously formed a separate building; for the art of partitions was probably unknown." More particulars to the same effect are given in the following passage from 'Our English Home,' p. 96: "Even when bed-chambers were constructed, they were of a most temporary character; the magnificence displayed in the baronial hall was not upheld in the more private apartments of home; the splendid pageantry of the great chamber was designed rather to impress the world with the resources and power of the feudal lord than for the gratification of personal luxury. As the baron left the seat of cloth-of-gold, the storied walls, and fretted porch, he passed to an apartment little superior to a cow-shed. In the thirteenth century the sleeping chambers attached to the palaces of Henry III. were mere rough erections of timber, and separated from the great hall by a pent-house, or covered passage of the same material. On the marriage of Elizabeth, daughter of Edward I., boards and iron were sent to Harwich to erect chambers for the household of the Duchess of Brabant and the Earl of Holland."

1940. *Wiþ diol, and sorwe site* should be read "*Wiþ diol, sorwe and site*." The words were probably transposed by the copyist.

1954. *Kertel*. This was a kind of under-jacket, worn beneath the outer garment, but the term was often used with a very indefinite signification. "A *full kirtle* was a jacket and petticoat, a *half kirtle* was either one or the other; and the term *kirtle* alone could signify any one of the three."—Skeat, Notes to 'Piers Plowman,' c. vii. 64. Strutt (ii. 238) describes the garment thus: "The *kirtle* or *kurtell* was a part of dress more commonly appropriated to the women than to the men; we have, however, abundant evidence that it was used by both. It appears to have been a kind of tunic or surcoat, and to

have resembled the hauberk or coat of mail. It seems, in some instances, to have been worn next the shirt, if not to answer the purpose of it; and it was also used as an exterior garment by pages when they waited upon the nobility. In an old poem, the priests are said to have cut their cotes and made them into curtells, which indicates that the kirtles were short; but the kirtle which formed part of the state dress belonging to the Knights of the Bath was full, and reached to the heels like the gown of a woman." Sometimes, however, they were laced tight to the figure, after the fashion of the modern corset. When the *kirtle* was worn alone, it was regarded as a mark of servitude or of humility. It was sometimes used as the garment of penance.

1955. *Grene*, the colour of Tristrem's kirtle, is characteristic of the huntsman.

1964. *Aske who her ȝeme miȝt* = Ask who would be the proper person to protect her.

1991. *Oȝer loker*. This is a comparative form of an adverb—*oȝerliche*, otherwise; *loker* corresponds to the modern termination *lier*. For other examples of the same formation, see Skeat's Notes on 'Piers Plowman,' c. vii. 176.

2002. Instead of *ȝi nemes*, the reading of the MS., Kölbing writes *his emes*, which certainly makes the reference more intelligible, as alluding to one of the known personages of the tale.

2004. *ȝi nore*, an expression more correctly spelt *ȝin ore* = thy mercy, which was a common formula in requests for favour, pity, or sympathy. Mätzner, i. 118, gives instances of its use.

2005. *Mi fo ȝou hast me hiȝt* = Thou hast intrusted me to my enemy.

2039. *Liȝt linden*. "As light as linden" was quite a proverbial expression. Examples of its occurrence are given by Skeat in his Notes to 'Piers Plowman,' c. ii. 152.

2051. *Tristrem ȝou hem bede*. This line is unintelligible. Kölbing proposes to read *Tristrem go wiȝ hem bede* = Bid Tristrem go with them.

2071. *Wiȝ ille* = With evil designs.

2084. *ȝat ȝou no lete it nouȝt say ȝat leuedy fre* = Tell the noble lady that you have not neglected it (*i.e.*, your message).

2095. *Ysame we nouȝt no sat, he douteȝ me bi tvene* = We did not sit together (*i.e.*, our interview was not of any duration), he suspects me when I act as go-between [between Ysonde and him].

2107. In the MS. *fro* is written before *fo*, but deleted by a line of points beneath it.

2112. *Durst y for ȝe king* = Would that I dared do it for the king's sake!

2118. *More menske were it to ȝe better for to do* = It would be more humane on your part to act more honourably.

2132. *To wede* is a mere meaningless expletive to complete the verse, the sense which it conveys being already expressed by *wode* in the previous line.

2138. *Of sake he make me fre* = That he make me free of blame or guilt. The word *sake* recurs in this sense in line 2231 *infra*, though other instances of this use of the word are unknown. Scott points out in his glossary that *sackless* or *sakeless* is Scottish for *innocent*. The word *make* in the MS. has been inadvertently repeated.

2144. Kölbing very justly remarks on this line that *ungiltles* is an impossible word; it must be read either as *ungilti* or *giltles*. He prefers the first of these forms on account of its harmony with the metre.

2150. *His heiȝe* = Is high, is powerful.

2152. *No reche y what y liȝe* = I don't care what lies I tell.

2171. *Briȝt so beiȝe* = Bright as a ring.

2195. *Bi tvene* here is between the queen's bed and that of Tristrem.

2229. Scott has an interesting note on the trial by ordeal, from which the following passage is extracted:—

“The trial undertaken by Ysonde . . . consisted in actually carrying a piece of red-hot iron in the naked hand from the choir to the altar through the whole length of a Gothic cathedral. It was appointed by the canon law: ‘*Si quis fidelis libertate nobilitatis, tanto talique crimine publicetur, ut criminosus a populo suspicetur, per ignem, candente ferro, cautè examinetur.*’ According to the degree of crime imputed to the accused, he carried an iron, called by the Saxons the single or triple *laga* (load or burden). The latter, according to the laws of King Athelstan, weighed sixty shillings—*i.e.*, three pounds. This mode of proof applied to all accusations in which other testimony was defective, from petty larceny to high treason. Nay, it was found effectual to establish the purity of descent; for Inga, mother to Haco, King of Norway, underwent the ordeal of hot iron, and successfully established the questionable nobility of her son; and a young man offered by the same evidence to prove himself the son of Riis ap Griffid, a Welsh prince inclined to deny the relationship.—*Gir. Camb.*, ‘*Camb. Descrip.*’ cap. xiii. Gibbon has recorded the ingenious evasion of Michael Palæologus, when pressed to undergo this ordeal by an insidious archbishop: ‘I am a soldier,’ said he, ‘and will boldly enter the lists with my accusers; but a layman, a sinner like myself, is not endowed with the gift of miracles. *Your* piety, most holy prelate, may deserve the interposition of heaven, and from your hands I will receive the fiery globe, the pledge of my innocence.’—‘*Roman Empire*,’ vol. xi. p. 317. The bishop dropped his plea, rather than himself become a party in so hazardous a trial. Yet the clergy, to whom the custody of the person accused was usually intrusted for a certain time before the

trial, did probably possess some secret for indurating the skin against the immediate effects of the iron. We are left, at least, to choose betwixt fraud or miracle; for there are well-attested instances of pious men and virtuous women, the righteousness of whose cause was manifested by their passing uninjured through the ordeal. In the year of God 1143, the Count of Hirschbergh was sinful or impolitic enough to dispute with the monastery of Gerode the property of three farms. One of the pious monks undertook to prove the convent's right to the disputed lands by submitting to the fiery ordeal. The ceremony was performed at Erfurt, in presence of Anselm, bishop of Stavelberg, with many abbots and other servants of God, all of whom attest the miracle by their signature. The heated iron was solemnly blessed in the convent of St Peter and St Paul; and when borne by the monk, was so far from injuring his hands, that it even rendered them more strong and vigorous than before.—Guden, 'Codex Diplomaticus,' tom. i. p. 144.

2234. *þe merkes* are the posts by which the path of the accused while undergoing the ordeal was designated.

2238. *In þouer wede to were* = In clothes that were poor to wear.

2244. *As forward was hem bitvene* = According to the arrangement made between them.

2253. *San schewe* is explained by Kölbing as = *Sine monstratione*, without any particular showing, or special attraction of the attention.

2268. *Constori*, or consistory, is a church council. Skeat gives (P. Pl. c. i. 127) this definition from Hook's 'Church Dictionary': "*Consistory*, a word used to denote the Court Christian or Spiritual Court. Every bishop has his consistory court, held before his chancellor or commissary in his cathedral church, or other convenient place of his diocese, for ecclesiastical causes."

2296. *And fast he fraines þis riȝt þare* = And he quickly gains intelligence of this (*i.e.*, of the reconciliation between Mark and Ysonde) even there (*i.e.*, in Wales).

2371. *Y take þat me gode an* = I take what God grants me.

2416. *He ȝaf to Blauncheflour Wales wiþ outen ende* = He made over Wales to Blauncheflour in perpetuity. The *ende* here is a temporal limit, as in "world without end." Kölbing cites a parallel passage from "Amis and Amiloun," l. 1508—

" That riche douke tok him bi hond
And sesed him in alle his lond,
To held withouten ende."

2433. *Toke* has here the same sense as is better expressed by *bitoke* in l. 2448 *infra*—*i.e.*, gave over into his custody.

2475. *Chast*. Scott says: "To chastise the dog is here metaphorically used for breaking him to the chase, which, as every sportsman knows, requires chastisement with no gentle hand."

2491. *þai* has been inserted in the MS. above the line in a later hand.

2497. *Her non miȝt of oþer fille*=Neither of them could have his (or her) fill of the other.

2539. *At a bore*=Through a hole or opening in the wall of the bower.

2545. *Wel* has been added like *þai* in l. 2491.

2557. This line was omitted by the scribe in copying the MS., and is added at the end of the column with a sign in red ink to indicate its proper place.

2570. *Tristrem þe bailif gan to swiftly for to stere a stounde*=Tristrem quickly undertook the office of bailiff to administer it for a time.

2590. *For þouȝtes þat we can for hole no may it be*=In spite of the plans we are able to devise, it cannot be concealed.

2663. *Tristrem a wil is inne, has founden in his þouȝt*=There is a wish in Tristrem, which he has found in his thoughts.

2670. *þe boke* is the Bible, which is here referred to by Tristrem as condemning such an adulterous intercourse as he has had with Ysonde.

2700. *þe maiden he for bede, ȝif it hir wille ware*=He denied the maiden (her rights), if she showed any inclination (to exact them). The character of Ysonde with the white hands is not so consistently represented in this situation by the author of the Scottish version as by the writer of the French prose folio, whose version of the affair is here quoted from Scott's notes:—

“*Tristan se coucha avecques Yseult. Le luminaire ardoit si cler que Tristan pouvait bien veoir la beaulté de Yseult. Elle avoit la bouche blanche et tendre, yeux vers rians, les sourcilz bruns et bien assis, la face clere et vermeille. Tristan la baise et accolle; et quant il luy souvient de la Reyne Yseult de Cornouaille, si a toute perdu la voullenté ce surplus faire. Ceste Yseult est devant luy, et l'autre est en Cornouailles, qui luy deffend, si cher comme il ayme son corps que a ceste Yseult ne face chose qui a villenie luy tourne. Ainsi demoure Tristan avecques Yseult sa femme; et elle, qui d'autre soulas que d'accoller et de baisier ne savoit rien, s'endort entre le bras de Tristan.*”

2735. *Tristrem þouȝt repaire, hou so it euer be, to bide*=Tristrem thought, however it might turn out, of returning to wait (for the giant Beliagog).

2744. *Blalc* is an error of the scribe for *blac*.

2746. Kölbing suggests that for *was fade*, *forbade* should be read. This would certainly make the sense more intelligible than it at present is.

2749. *Priis*. The *prise* was the call which was blown on the hunting-horn when the deer was slain.

2758. *Vnkinde were ous to kis as kenne*=It would be unnatural for us to kiss as if we were kinsmen (spoken in irony).

2801. *Tristrem knewe him fre*=Tristrem acknowledged him as a free man—*i.e.*, accorded him his freedom.

2831. *A werk hem haþ y brouzt*=Has brought them to work.

2841. *Pencru* is an error of the scribe for *Peticru*. *To calle* is an expletive with no more definite meaning than "so to say," "so to speak."

2896. *To wiue on our kinde*, &c. The sense is: "He treats one of our family shamefully as his wife. When he plighted his troth, I was pleased to see it. For all the gold of India it shall not be broken. I will renounce his friendship. One of us shall lose his sweat."

2936. *Lay it al vnder hende, to steuen 3if þai it stele*. These two lines are difficult to interpret. If *steuen* is translated by *voice*, the sense would seem to be, "Keep the whole matter under hand (*i.e.*, secret), lest they discover it from your voice."

2993. *Nis it bot hert breke*, &c. The sense is, "It is only heart-break (as we very soon discover) and folly for us to say anything against you." Ganhardin, on seeing the image of Ysonde, finds in her beauty an excuse for Tristrem's infidelity to his sister.

3017. *For Tristrem Ysonde wan*=Because Tristrem had won the affection of Ysonde of Brittany and married her (Canados thinks he can win the affection of Ysonde of Ireland by arousing her jealousy).

3021. *For nouzt þat he do can*, &c. The sense is, "In spite of all he is able to do, her heart was ever great enough to hold (to her first love, Tristrem).

3108. *Pencru* is an error of the scribe for *Peticru*, as in line 2841 *supra*.

3129. *Ysonde bi held þat lye vnder leues lizt*. This is a difficult passage, the meaning of *lye* being very doubtful. Kölbing translates it by *lay*, and makes the sense, "Ysonde beheld those that lay under the light leaves"—*i.e.*, Tristrem and Ganhardin.

3173. *Coppe and claper*. The cup was carried by lepers for the receipt of alms, the clapper in order either to awake the attention of passers-by, in order that they might give charity, or to warn them off from infection.

3261. *Stiropo* is an error of the scribe for *stirops* = stirrups.

3274. *þai token þe heiȝe held*, &c. They took and passed the high hill easily enough, and halted. The whole of this stanza is a not very clear description of somewhat indefinite military manœuvres.

3299. Instead of *souzt*, *fond* was originally written by the scribe in the MS., doubtless through an inadvertent glance at the following line. It was deleted by a line of points drawn under it, and *souzt* inserted above it.

3305. *Of loue þat can wele let, so crist hir sende þe!* = One who can well discourse of love, may Christ send thee such a one (referring to *leman* in l. 3303 *supra*).

3344. This is the end of folio 299 of the MS. The leaf which

follows has been cut out (doubtless for the sake of the illumination at the head of the following poem), and with it the conclusion of the poem is lost. Sir Walter Scott, however, supplied this loss when he published his edition of the poem, by a conclusion from his own pen, based, as far as matter is concerned, on the French prose folio, and imitating in manner and language the romance in the Auchinleck MS. It is an interesting literary *tour de force*, in which what is lost in philological accuracy is compensated by poetical truth. In the reprint of it which follows, the Roman *th* and *gh* are replaced by the Anglo-Saxon þ and ȝ.

SIR TRISTREM.

CONCLUSION.

I.

Þe companyons fiftene,
To deap̃ did þai þringe,
And sterveþ bidene
Þo Tristrem, þe yinge;
Ac Tristrem haþ tene,
His wounde gan him wring,
To hostel he haþ gene,
On bedde gan him flinge
In ure;
Fele salven þai bringe,
His paine to recure.

II.

But never þai no miȝt,
Wiþ coste nor wiþ payn,
Bring Tristrem, þe wiȝt,
To heildom ogayn:
His wounde brast, apliȝt,
And blake was þe bane;
Non help may þat kniȝt,
Þe soþe for to sayne,
Bidene,
Save Ysonde þe briȝt,
Of Cornwal was quene.

III.

Tristrem clepeþ aye
On Ganhardin, trewe fere:
“Holp me, broþer, þou may,
And bring me out of care;
To Ysonde, þe gaye,

Of Cornwail, do þou fare;
In tokening, I say,
Mi ring wiþ þe þou bare
In dern;
Bot help me sche dare,
Sterven wol ich gern.

IV.

“Mi schip do þou take,
Wiþ godes þat beþe new;
Tuo seyles do þou make,
Beþ different in hew;
Þat tone schall be blake,
Þat toþer white so snewe;
And þo þou comest bake,
Þat tokening schal schew
Þe end:
Gif Ysonde me forsake,
Þe blake schalt þou bende!”

V.

Ysonde of Britanye
Wiþ þe white honde,
In dern can sche be
And wele understonde,
Þat Ysonde, þe fre,
Was sent for from Inglande:
“Ywroken wol Y be
Of mi fals husbonde,
Saunfayle,
Bringeþ he haggards to honde
And makeþ me his stale?”

VI.

Ganhardin to Inglonde fares,
 Als merchaunt, Y you saye;
 He bringeþ riche wares
 And garmentes, were gaye;
 Mark he giftes bares,
 Als man, þat miche maye;
 A cup he prepares,
 Þe ring tharein can laye,
 Bidene;
 Brengwain, þe gaye,
 Yrauþt it þe quene.

King's Thorn!

VII.

Ysonde þe ring knewe,
 Þat riche was of gold,
 As tokening trewe,
 Þat Tristrem her yold;
 Ganhardin gan schewe
 And priviliche hir told,
 Þat Tristrem hurt was newe,
 In his wounde, þat was old,
 All riþt:
 Holp him gif sche nold,
 Sterven most þat kniþt.

VIII.

Wo was Ysonde þan,
 Þe tale þo sche hard þare;
 Sche schope hir as a man,
 Wiþ Ganhardin to fare;
 O bord are þai gan,
 A wind at wil þame bare;
 Ysonde was sad woman
 And wepeþ bitter tare
 Wiþ eiþe:
 Þe seyls, þat white ware,
 Ganhardin lete fleiþe.

IX.

Ysonde of Britanye
 Wiþ þe white honde,
 Þe schip sche can se
 Seyling to londe;
 Þe white seyl þo marked sche:
 "Yonder comeþ Ysonde,
 For to reve fro me
 Miin fals husbonde;
 Ich sware,
 For il þo it schal be,
 Þat sche hir hider bare."

X.

To Tristrem sche gan hye,
 O bed þare he layne:
 "Tristrem, so mot ich þye,
 Heled schalt þou bene,
 Þi schippe I can espye,
 Þe soþe for to sain,
 Ganhardin is comen neiþe
 To curen þi paine,
 Apliþt."
 "What seyl doþ þare flain,
 Dame, for god almiþt?"

XI.

Sche weneþ to ben awrake
 Of Tristrem, þe trewe;
 Sche seyþ: "Þai ben blake,
 As piche is þare hewe."
 Tristrem þrew hym bake,
 Trewd Ysonde untrew,
 His kind hert, it brake,
 And sindrid in tuo;
 Above
 Cristes merci him take!
 He dyed for true love.

XII.

Murneþ olde and yinge,
 Murneþ lowe and heiþe;
 For Tristrem, swete þinge,
 Was mani wate eiþe;
 Maidens þare hondes wringe,
 Wives iammeren and crie;
 Þe belles con þai ring
 And masses con þai seye
 For dole;
 Prestes praied aye
 For Tristreme's sole.

XIII.

Ysonde to land wan,
 Wiþ seyl and wiþ ore;
 Sche mete an old man,
 Of berd þat was hore,
 Fast þe teres ran
 And siked he sore:
 "Gone is he þan,
 Of Ingland þe flore,
 In lede;
 We se him no more:
 Schir Tristrem is dede!"

XIV.

When Ysonde herd þat,
Fast sche gan to gonne,
At þe castel gate
Stop hir miȝt none;
Sche passed in þereat,
Þe chaumbre sche won;
Tristrem in cloþ of stat
Lay stretched þare as ston
So cold.
Ysonde loȝed him on
And faste gan bihold.

XV.

Fairer ladye ere
Did Britannye never spyre,
Swiche murning chere
Making on heiȝe:
On Tristremes bere
Doun con sche lye;
Rise ogayn did sche nere,
But þare con sche dye
For woe.
Swiche lovers als þei
Never schal be moe.

GLOSSARY.

NOTE.—Before reference is made to the glossary, it should be remembered that in the text the indefinite article *a* is nearly always written continuously with the noun or adjective which follows it. The noun or adjective must therefore be separated from the article before it is sought for in the glossary. *E.g.*, *aseriaunt* = a servant, is given under S; *anhewe* = an hewe, a colour, under H. In the same way, the prepositions *a*, *o*, and *on* are sometimes joined to the following word in the text.

Conversely, the prefixes *a*, *o*, *bi*, *for*, *no*, *of*, *to*, *vn*, *vnder*, *wiþ*, *y*, *þer* are frequently written apart from the radical element with which they are compounded. *E.g.*, *bi twene*, *for lorn*, *of tore*, *wiþ ouden*, *y tent*, *þer tille* must be read as *bitvene*, *forlorn*, *oftore*, *wiþouten*, *ytent*, *þertille*.

A, *prep.* on, in, 28, 375.

Abade, *s.* delay, 145.

Abide, *v.* to abide = to continue, is used as an expletive with little or no meaning to fill out the stanza, 20, 2847.

Abouen, *prep.* above, 2254.

Ac, *conj.* but, 220, 2126.

Adoun, *adv.* downwards, down, 478, 870.

Adrede, *v. with reflective pron.* was afraid, 2945.

Ai, same as ay, *q.v.*

Air, *s.* descent, extraction, 313.

Aiþer, *pron.* either, 357, 433.

Al, alle, *adj.* all, whole, every, 437, 1261.

Al, *adv.* quite, wholly, very, 14, 685.

Aliȝt, *v. pt.* alighted, 1058.

Allas, *interj.* alas, 209.

Almiȝt, *adj.* almighty, 2352.

Aloft, *adv.* = al oft, very often, 1248.

Als, *adv. and conj.* as, 671, 952. Als so = as, so as, 326.

Amendes, *s.* amends, satisfaction, 848, 853.

Amis, *adv.* amiss, 2164.

Among, *adv.* occasionally, at times, 1610.

An, *num. adj.* one, 272, 341.

An, *prep.* on, in, at, 719, 2473.

An, *v. pres.* cherish, 839; affords, grants, 1928, 2371.

Anker, *s.* anchor, 366, 677.

Ani, *pron.* any, 296, 374.

Anour, *s.* honour, 164.

Anouȝ, *adv.* enough, 1023, 1535.

Ar, *v. pres.* are, 2895.

Ar, are, *adv. and conj.* earlier, before, ere, 329, 932.

Are, *s.* oar, 354.

Are, *s.* honour, 1816.

Arere, *v. inf.* to rear up, 2834.

Aresound, *v. pt.* criticised, censured, 552.

Ariȝt, *adv.* aright, 1258.

Armes, *s.* arms, 782.

Armi, *v. inf.* to arm, 3323.

Arst, *adv.* previously, erst, 2644.

Artou, *v. pres.* art thou, 857, 2756.

Aruwe, *s.* arrow, 3343.

Asaut, *s.* assault, 1442.

- Asise, *s.* assize, 322. See note.
 Askeing, *s.* request, 1361.
 Aski, *v. inf.* to ask, 1360.
 Astow=as tow, as thou, 395.
 At, *particle before inf.* =to, 17, 158.
 At, *prep.* in, on, at, by, 1, 123.
 At, *v. pt.* ate, 2493.
 Atire, *v. imper.* dress (of the quarry), 469.
 Atte=at the, 1369.
 Atvinne, *adv.* in two, asunder, 325, 2548.
 Auentours, *s.* adventures, experiences, 11, 59.
 Auter, *s.* altar, 1102.
 Au3t, au3test, *v. pt.* owned, possessed, 1511, 3114.
 Awede, *v. inf.* to go mad, 3181.
 Awinne, *v. inf.* to attain, arrive at, 2060.
 Awrake, *v. pt.* awreken, *pp.* avenge, 2446, 3337.
 Ay, *adv.* always, quite, often a mere expletive without definite meaning, 397, 1927, 2155.
 Azaines, *prep.* against, 899.

 Bad, badde, *v. pt.* ordered, commanded, 170, 3226.
 Bade, *s.* delay, 345.
 Bade, *v. pt.* waited, lingered, 220.
 Bailif, *s.* bailiwick, 2570.
 Bak, *s.* back, 1056.
 Bale, *s.* disgrace, ignominy, 87, 3307.
 Ban, *s.* bone, 274, 998.
 Ban, *s.* murderer, 901.
 Ban, *v. pres.* curse, 843.
 Band, *v. pt.* bound, 791, 862.
 Bar, *v. pt.* bore, 1525.
 Barbour, *s.* barber, 684.
 Bare, *s.* sea, 356.
 Barnes, *s. pl.* boys, youths, 946, 951.
 Baroun, *s.* baron, 7, 882.
 Batayl, bataile, *s.* battle, combat, 34, 1423.
 Bayn, *adj.* willing, zealous, 708.
 Baþe, *adj. num.* both, 1743.
 Be, ben, bene, *v. pp.* been, 2917, 484, 19.
 Bed, *v. pt.* offered, 50.
 Bedde, *s.* bed, 159, 1713.
 Bede, *v.* offer, proffer, 1008, 1720.
 Beden, *v. pt.* asked, craved, 1424.
 Bei3e, *s.* ring, 265, 381.
 Belamye, *s.* fair friend, 530.
 Belde, *v. inf.* build, 2810.
 Bende, *s.* bandage, 2208.
 Benisoun, *s.* blessing, 1157.
 Bere, *v.* carry, fetch, 210, 420.

 Bes, *v. pres.* is, 2931.
 Best, bestes, *s.* beast, 442, 459.
 Bet, bete, *v. inf.* to mitigate, alleviate 2902, 3307.
 Bete, *v. pt.* beat, 701.
 Beþ, *v. pres.* are, 323.
 Bi, *prep. and adv.* by, near, at, 309, 788, 910.
 Bicom, bicom, *v. pt.* became, 2310, 2642.
 Bicrist, *interj.* by Christ! 251.
 Bidde, *v. inf.* ask, bid, command, 2266.
 Bide, *v. inf.* to wait, 178, 2737.
 Bidene, *adv.* at once, quickly, 482, 750. Very often employed as an expletive for the rhyme's sake.
 Bifalle, *v. inf.* to happen, befall, 2438.
 Bifor, biforn, *prep. and adv.* before, 531, 2499.
 Begin, *v. inf.* to begin, 1669.
 Biheld, *v. inf.* behold, 3250; bihald, bihold, *imper.* 2020, 392.
 Bihinde, *prep.* behind, 1764.
 Bihizt, *v. pt.* promised, 1741.
 Bilei3e, *v. pt.* slandered, 2087.
 Bileued, *v. pt.* 1086, remained; bilaft, 387; bileft, 591.
 Bischop, *s.* bishop, 2228.
 Biseche, *v. imper.* bisekeþ, *pres.* beseech, 1996, 1639.
 Biseged, *v. pt.* besieged, 2305.
 Biset, *v. pres.* oversees, looks into, 439.
 Biside, bisiden, *adv. and prep.* beside, aside, 477, 1673.
 Bist, *v. 2 sing. pres.* expiate, atone for, 2329.
 Bistayd, bistode, *v. pt.* oppressed, 676, 367.
 Bitake, *v. pres.* bequeath, make over; *pt.* bitoke, 1333, 2448.
 Bitau3t, *v. pt.* gave, 1297, 1688.
 Bitide, *v. pres. subj.* betide, happen, 2739.
 Bitven, bitvene, *prep. and adv.* between, 41, 1810.
 Biþou3t, *v. pt.* thought, bethought, 1344, 2080.
 Bizond, *prep.* beyond, 2721.
 Blac, erroneously written blalc, *adj.* black, dark, 2744.
 Blede, *v. inf.* bleed, 1053, 2343.
 Blewe, *adj.* blue, 2404.
 Blewe, blewen, *v. pt.* blew, 1301, 518.
 Bleynt, *v. pt.* yielded, gave way, 2779.
 Bleþely, *adv.* blithely, gladly, 1831.

- Blihand, blehand, *s.* a kind of cloth, 410, 450. The form *bleaunt* occurs in Sir Gawayne, 879. See Skeat, notes to Piers Plowman, c. iv. 309.
 Blinne, *v.* cease, 329; with *of*=make to cease, check, 87.
 Blis, *s.* bliss, 1919, 2166.
 Blis, *v. pres.* bless, 843.
 Blipe, *adj.* blithe, merry, 958, 2452.
 Blo, *adj.* black, dark, 2976.
 Blod, *s.* blood, 191, 274.
 Blodi, *adj.* bloody, 2188.
 Blodlat, blodleten, *v.* let blood, 2184, 2190.
 Bode, *s.* message, 2082.
 Bodi, *s.* body, 206, 390.
 Bok, boke, *s.* book, manuscript, 280, 2670.
 Bold, *adj.* strong, brave, 7, 26.
 Boldliche, *adv.* firmly, 480.
 Bon, *s.* bone, 1237.
 Bonair, bonaire, *adj.* amiable, friendly, 311, 2731.
 Bond, *s.* bondsman, servant, 971, 3153.
 Bond, *v. pt.* bound, 1947.
 Bone, *s.* request, wish, 440, 2043.
 Bord, *s.* board, 151, 521.
 Bore, *s.* hole, opening, 2539.
 Born, *v. pp.* borne, 218, 243.
 Borwes, *s. pl.* towers, fastnesses, 26.
 Borwes, *s. pl.* securities, 1614.
 Boskes, *v. pres.* makes ready, 923.
 Bosking, *s.* preparation, 925.
 Bot, botes, *s.* boat, 354, 1169.
 Bot, bote, *s.* help, advantage, 1323.
 To bote=to boot, 1483.
 Bot, *conj. and particle*, but, unless, 82, 266.
 Botoun, *s.* button, trifle, 1448.
 Boun, *adj.* ready, prepared, 103, 144.
 Bour, boure, *s.* chamber, 160, 1251.
 Bope, *adj. num.* both, 320, 316; *gen.* boper, 2380.
 Brac, brak, *v. pt.* broke, 25, 452.
 Brade, *adj.* broad, large, 349, 2744.
 Brand, *s.* sword, 2353.
 Brast, *v. pt.* broke, burst, 191, 274.
 Breche, *s.* breech, ham, 478.
 Bred, brede, *s.* bread, 382, 542.
 Brede, *s.* breadth, 485, 1577.
 Brend, *v. pt.* burned, 1472; *pp.* brent, brende, 1478, 1510.
 Brest, *s.* breast, 474, 870.
 Breþer, *s. pl.* brothers, 2725.
 Brid, *s.* bride, 1354.
 Brigge, bregge, *s.* bridge, 2372, 2393.
 Brimes, *s. pl.* banks, 349.
 Brini, *s.*—*pl.* brinies, helmet, 191, 3264.
 Broche, *s.* brooch, 265, 381.
 Brond, *s.* sword, 1074.
 Broun, *adj.* brown, 410.
 Busked, *v. pt.* made ready, 144, 816.
 Calle, *v. inf.* to call; *pt.* cald, 566, 79.
 Cam, *v. pt.* came, 188, 761.
 Canestow, *v.* =canst thou, 3054.
 Carebed, *s.* bed of sickness, 1123.
 Carf, *v. pt.* cut, 481.
 Cas, *s.* case, affair, occurrence, 1943, 2850.
 Castel, *s.* castle, 25, 149.
 Chaci, *v. inf.* chase, hunt, 2741.
 Chast, *v. inf.* to chastise, to train, 2475.
 Chauel, *s.* jaw, 1468.
 Chaumber, *s.* chamber, 571, 1929.
 Chaumpioun, *s.* champion, combatant, 1552.
 Cheire, *s.* chair, 309.
 Cheker, *s.* chessboard, 309.
 Chere, *s.* face, countenance, 578.
 Cherl, *s.* churl, 620, 633.
 Ches, *s.* chess-men, 1227.
 Ches, *v. pt.* chose, appointed, 1354, 65.
 Chese, *v. imp.* choose, 357.
 Chidde, *v. pt.* quarelled, wrangled, 1850.
 Chinne, *s.* chin, 685.
 Chirche, *s.* church, 2090.
 Cites, *s. pl.* cities, places, 897, 2434.
 Cladde, *v. pp.* clad, dressed, 152.
 Clambe, *v. pt.* climbed, 681.
 Cledde, *v. pp.* clad, 450.
 Clef, *v. pt.* cleaved, 2384.
 Clen, clene, *adj.* clean, pure, 1779, 2230.
 Cleped, *v. pt.* called, 109, 332.
 Clerk, *s.* scholar, 1726.
 Clobbe, *s.* club, 2338.
 Clombe, *v. pt.* clomb, climbed, 422.
 Clouz, *s.* ravine, 1761.
 Cofer, *s.* coffer, box, 1567.
 Cold, *v. inf.* to grow cold, freeze, 388.
 Com, comen, *v.* come, came, 171, 214, 1394.
 Comestow, *v.* comest thou, 863.
 Comfort, *v. pt.* comforted, 106.
 Conseil, conseyl, *s.* counsel, 269, 1838.
 Constori, *s.* consistory, consistorial court, 2268.
 Coppe, *s.* cup, 3173.
 Costom, *s.* custom, 520.
 Coupe, *s.*—*pl.* coupes, cup, cups, 1662, 547.
 Coupe, *v. pt.* could, 296, 1204.
 Craft, *s.*—*pl.* craftes, art, accomplishment, 1271, 285.
 Crake, *v. inf.* crack, 887.

- Cri, crie, *v.* cry, 904, 68.
 Crid, cride, criden, *v. pt.* cried, 1765, 2792, 3284.
 Crie, *s.* cry, noise, 3327.
 Criestow, *v.* criest thou, 3033.
 Croice, *s.* cross, 1965.
 Croised, *v. pt.* cut across, 494.
 Croude, *s.* a musical instrument like a fiddle, 1226.
 Croun, *s.*—*pl.* crounes, crown, crowns, 5, 175.
 Cruwel, *adj.* cruel, 267.
 Cuntek, *s.* contest, strife, 2772.
 Cuntray, cuntre, *s.* country, 2709, 1437.

 Dar, darst, *v.* dare, darest, 2598, 3168.
 Dart, *s.*—*pl.* dartes, spear, 2778, 2773.
 Dayn, *s. pl.* days, 2480.
 Dapet, *s. used as an interjection*, woe, ill-luck, 1875.
 Ded, *adj.* dead, 211, 237.
 Ded, dede, *v. pt.* did, made, 63, 154, 247.
 Dede, *s.* deed, act, 1760, 2176.
 Dedely, *adv.* mortally, 2163.
 Delep, *v. pres.* deals, 325.
 Delit, delite, *s.* delight, 617, 250.
 Delten, *v. pt.* dealt, 2378.
 Dent, *s.* blow, stroke, 1450.
 Depart, *v. pres. subj.* part, separate, 3193; *pt.* departed, 2025.
 Deray, *s.* tumult, havoc, 3165.
 Dere, *s.* deer, 1845.
 Dere, *adj.* dear, 108, 402.
 Dern, *adj. and adv.* secret, in secret, 2489, 1282.
 Dernly, *adv.* in secret, 1772.
 Des, *s.* dais, 2839.
 Desiri, *v. inf.* desire, wish, 2705.
 Deste, *v. pt.* dashed, 2393.
 Deuel, *adj.* fiendish, 1451.
 Dep, *s.* death, 192, 198.
 Dintes, *s. pl.* blows, strokes, 3341.
 Diol, *s.* pain, sorrow, 1127, 1940.
 Diolful, *adj.* painful, 3341.
 Dizt, *v. pt.* prepared, 208; *pres.* diztes, lays out, 500. *To dep he him dizt*, 208=he did him to death.
 Dolour, *s.* pain, 2412.
 Dome, *s.* judgment, 2233.
 Don, *v. inf. and pp.* to do, done, 789, 1482.
 Dos, *v. pres.* does, 16.
 Dostow, *v.* dost thou, 622, 1018.
 Dote, *s.* fool, 1912.
 Douhter, *s.* daughter, 1255, 2302.
 Douhti, *adj.* strong, doughty, 1467, 1555.

 Douk, douke, *s.* duke, 36, 49.
 Doun, *adv.* down, 150, 414.
 Dout, doute, *s.* fear, 758, 1413.
 Doute, douteþ, *v.* fear, 2096, 1748.
 Douzt, *v. pt.* profited, 1125.
 Dragoun, *s.* dragon, 1042.
 Drain, *v. pp.* drawn, 706, 1575.
 Drauzt, *s.* stroke, blow, 2789.
 Drawe, *v.* draw, 3093.
 Drede, *s.* dread, 430, 1051.
 Drede, *v.* dread, 1998, 2724.
 Dreize, *adv.* exceedingly, 3035.
 Drouz, *v. pt.* drew, 1539, 1568.
 Duelle, *v.* dwell, remain, 61, 2156.
 Duelling, *s.* stay, 136.
 Duerwe, *s.* dwarf, 2062, 2091.
 Dye, *v. inf.* die, 2148; *pt.* dyd, 884.

 Eft, *adv.* again, 1454, 2388.
 Eizesene, *s.* eyesight, 2222, 2450.
 Elders, *s. pl.—gen.* eldren, ancestors, 8, 2809.
 Elles, *adv.* elsewhere, 2139.
 Ek, eke, *adv.* also, 1680, 1381.
 Em, *s.* uncle—it occurs often in the form nem, the n belonging to the personal pronoun, as in mi nem, þi nem, 921, 2150.
 Ende, *s.* end—occurs similarly in the form nende, 3287, 417, 2417.
 Endingday, *s.* day of death, 1670.
 Endred, *v. pp.* entered into, 323.
 Er, *v.* are, 662, 831.
 Er, ere, *adv. and conj.* ere, earlier, before, 1230, 2453.
 Erand, *s.* errand, 847, 2149.
 Erber, *s.* 486. See note on l. 474.
 Erl, *s.* earl, 882, 3234.
 Erly, *adv.* early, 2510.
 Erpe-house, *s.* caverns in the earth, 2469, 2478.
 Est, *adv.* east, 3141.
 Est, *s.* (?) delight, 476. See note on l. 474.
 Ete, *v.* eat, ate, 415, 2505.
 Eten, *s.*—*pl.* etenes, giant, 950, 2480.
 Euen, *adj. and adv.* right, exactly, 488, 1950.
 Euerich, *pron.* every, 291.

 Fade, *adj.* brave, sturdy, 153.
 Fader, *s.* father, 226, 533.
 Fain, fayn, *adj.* merry, willing, 470, 1313.
 Falle, *v.* fall, 744, 2951.
 Fals, *adj.* false, 1836. Falsman = false man.
 Falshede, *s.* falsehood, 2288.
 Falsly, *adv.* falsely, 3054.

- Falsnesse, *s.* falsity, deceit, 2069.
 Fand, *v. pt.* found, 787, 1279.
 Fand, *v. inf.* try, put to trial, 860.
 Far, *v.* fare, 1491.
 Fare, *s.* condition, state, 1133.
 Farestow, *v.* farest thou, 1867.
 Fauchoun, *s.* falchion, sword, 1466.
 Fauzt, *v. pp.* fought, 1034, 1048.
 Faye, *s.* faith, troth, 318.
 Fayl, *s.* fail. Always in the expression, *saun fayl* = without fail, 889, 1065.
 Fayt, *v.* slander, 3054.
 Febly, *adv.* feebly, contemptibly, 3050.
 Feche, *fechen, v. inf.* to fetch, bring, 2563, 1799.
 Fedde, *v. pp.* fed, nourished, 161.
 Fede, *adj.* great, powerful, 2474.
 Fede, *v. inf.* feed, nourish, 287, 1553.
 Feir, *adj.* fair, 517.
 Fel, *v. inf.* fell, 1345.
 Felawes, *s. pl.* fellows, comrades, 1218.
 Feld, *s.* field, 449, 471.
 Fele, *adj.* many, 172, 960.
 Felle, *adj.* fell, terrible, 97.
 Felle, *v.* fell, strike down, 2764.
 Feloun, *adj.* terrible, 1446.
 Fende, *s.* fiend, 1464, 2785.
 Fer, *adv.* far, afar, 1652, 2368.
 Fer, *fere, s.* fire, 1471, 1475.
 Ferd, *v. pp.* frightened, afraid, 1412.
 Ferden, *v. pt.* fared, went, 1385.
 Fere, *adj.* well in health, 1280.
 Fere, *s.* friend, comrade, 110, 398.
 Ferli, *ferly, adj. and adv.* fearful, wonderful, 213, 2274.
 Ferly, *s.* wonder, marvel, 2336.
 Ferþ, *adj. num.* fourth, 945.
 Ferþer, *adv.* farther, 1491, 3053.
 Fest, *s.* feast, festival, 1707, 2852.
 Fet, *v. pres.* feeds, nourishes, 1290.
 Fet, *fete, s. pl.* feet, 635, 1947.
 Fetten, *v. pt.* fetched, 1800.
 Fiften, *fiftene, adj. num.* fifteen, 287, 3174.
 Fiftend, in the phrase, *fiftend som*, fifteen, 817.
 Figer, *s.* fig, 3082.
 Fille, *s.* fill, fulness, 2460.
 Fille, *v.* fill, fulfil, 2069, 2497.
 Finde, *v.* find, 141, 511.
 Fine, *v.* finish, 2814.
 Fle, *v.* flee, 632, 1408.
 Fleiþe, *v. pt.* flew, 1441, 2869.
 Fleiþe, *v. pt.* fled, 2223.
 Flemed, *v. pt.* drove away, 2449.
 Flesche, *s.* flesh, 998, 2505.
 Flet, *v. pt.* fleted, 365.
 Flete, *v. inf.* fleet, sail, 350.
 Flod, *s.* flood, sea, 361, 365.
 Flore, *s.* floor, 2193.
 Floure, *s.* flour, 2194.
 Fo, *s. — pl.* fon, foe, 1997, 3245.
 Fode, *s.* creature, person, 193, 369.
 Fode, *s.* food, 2504.
 Fold, *s. (?)* Foremost þo in fold = foremost among the people, 643.
 Fole, *adj.* foolish, 1361.
 Fole, *s. — pl.* foles, fool, 860, 2288.
 Folily, *adv.* foolishly, 462.
 Folwed, *v. pt.* followed, 1855, 2747.
 Foly, *s. — pl.* folies, folly, 2995, 2181.
 Fomen, *s. pl.* foemen, 3278.
 Fon, *s. pl.* foes, 3245.
 Fond, *v. imper.* try, 3307.
 Fond, *v. pt.* found, 54.
 Forbede, *v.* forbid, forbade, 2718, 2700.
 Fore, *foren, v. pt.* fared, went, 52, 2459.
 Forhole, *v. pp.* concealed, 2591, 2917.
 Forlain, *v.* deny, conceal, 1586.
 Forlain, *v. pp.* seduced, 828.
 Forlorn, *v. pp.* lost, 533.
 Formest, *adj.* foremost, 643.
 Forsoke, *v. pt.* forsook, 1121, 1130.
 Forster, *s.* forester, 496.
 Forsterd, *v. pt.* fostered, 6.
 Forward, *s.* compact, contract, 46, 2676.
 Forþer, *adv.* further, 1514, 2826.
 Forþi, *adv.* therefore, 76, 521.
 Forþaf, *v. pt.* forgave, 2613; forþaue, 2285.
 Forþat, *v. pt.* forgot, 1400.
 Forþeue, forþeuen, *v. pp.* forgiven, 1806, 2568.
 Fot, *s. — pl.* fet, foot, 1060, 1281.
 Foule, *adj.* foul, 1007.
 Founde, *v.* go, travel, 924, 1287.
 Fourched, *adj.* forked, 503.
 Fourtenniþt, *s.* fortnight, 2049.
 Fowe, *s.* fur, 1220, 1268.
 Frain, *fraines, frained, v.* ask, gain information, 616, 2296, 654.
 Fram, *prep.* from, 349, 1975.
 Fre, *s.* freeman, 3153.
 Fre, *adj.* free, noble, 222, 233.
 Freined, *v. pt.* asked, 743.
 Frely, *adj.* noble, free, 193, 369.
 Frende, *s.* friend, 60, 93.
 Friendschip, *s.* friendship, 2881.
 Fro, *prep.* from, 521, 1841.
 Ful, *adj. and adv.* full, fully, quite, 1918, 97.
 Ga, *v.* go, 331.
 Gabbest, *v.* jestest, 2115. A.S. *gab-*

- ban*, to lie, jest. The root is in English *gabble*, *gibberish*.
Gadering, *s.* assembly, 965.
Gamen, *s.* pleasure, polite accomplishment, 1918, 2406; *pl.* games, 1273; *gamnes*, 1249.
Gan, *v. pt.* did—the auxiliary used to express the past tense, 95, 102.
Gare, *s.* dress, 2868.
Gargiloun, *s.* part of the inwards of a deer, 508. See note.
Gat, gate, *s.* way, progress, 2489, 697.
Gat, *s.* gate, doorway, 701.
Gat, *v. pt.* began, bore, 107.
Gayn, *s.* gain, reward, 614, 878.
Gayn, *adj.* pleasant, 1560.
Geaunt, *s.*—*pl.* geauntes, giant, 2343, 2629.
Gent, *adj.* gentle, delicate.
Gert, *v. pt.* made, compelled, 2343.
Gete, *v. inf.*—*pp.* *geten*, get, beget, 545, 243.
Gile, *s.* guile, 207.
Giltles, *adj.* innocent, 2270.
Gin, *ginne*, *s.* trick, magic, 82, 2867.
Glade, *adj.* merry, glad, 183, 351.
Gle, *glewe*, *s.* music, song, 290, 1190.
Glewemen, *s. pl.* minstrels, 1851.
Gnede, *adj.* narrow, small, 2838.
Gode, *s.* God, 2007, 2371.
God, *gode*, *adj.* good, 89, 363.
Goinfanoun, *s.* pennon, ensign, 146; *goinfaynoun*, 173.
Gon, *v. inf.* go, 1243.
Graiped, *v. pt.* prepared, dressed, treated, 483, 670.
Gras, *s.* grass, 2506.
Graunt, *graunted*, *v.* grant, allow, admit, 995, 1602.
Gray, *s.* gray fur, 1380.
Grayped, *v. pp.* dressed, dealt with, 1095. Compare the phrase 'to give one a *dressing*.'
Grene, *s.* green cloth, 1380.
Grene, *adj.* green, 15, 1955.
Gret, *grete*, *adj.* great, 212, 547.
Gret, *v.* greet, greeted, 3095, 2376.
Grete, *v.* weep, 730, 966.
Greued, *v. pt.* grieved, pained, 2214.
Greues, *s. pl.* meadows, 14.
Grewe, *v. pt.* grew, sprung from, 1273.
Griis, *s.* grey cloth and fur, 1220, 1381.
Grimli, *adv.* violently, terribly, 1236, 2376.
Grisly, *adj.* ghastly, 1761.
Gun, *v. pt.* began—the auxiliary of the past tense, 180, 190.
Hadde, *hadden*, *v. pt.* had, 212, 752.
Hald, *s.* hold, castle, town, 991, 2809.
Halle, *s.* hall, 564, 697.
Hals, *s.* neck, 1818. Ger. and Dut. *hals*.
Halt, *v.* holds, profits, 918.
Han, *v. inf.* have, 693, 786, 1988.
Hardi, *adj.* brave, sturdy, 1430.
Hare, *s.* hair, 685.
Hare, *adj.* hoar, grey, 378, 422.
Harpi, *v. inf.* to play on the harp, 1828.
Harpour, *s.* harper, 521, 553.
Has, *conj.* as, 327.
Hast, *s.* haste, 2473.
Hastilye, *adv.* hastily, 3239.
Hastow, *v.* hast thou, 1852, 2795.
Hat, *v. pres.* am called, is called, 2754, 1303; *hattou*, art thou called, 530. "A.S. *hatan*, O. Fris. *heta*, Ger. *heissen*, to call, name; also, to have for a name, be called. Properly, however, it was a passive form of the verb, as shown by Moeso-Goth. *haitith*, he calls, *haitada*, he is called; as in, *Thomas, saei haitada Didimus*, Thomas, who is called Didymus, John xi. 16."—Skeat.
Hauberk, *s.* armour, coat of mail, 2777. Old Fr. *hauberc*, Old High Ger. *halsberc*, A.S. *healsbeorg*, from *heals*, the neck, and *beorgan*, to protect.
Hauke, *s.*—*pl.* *haukes*, hawk, 300, 307.
Hauen, *s.* haven, harbour, 147, 347.
Haunche, *s.* haunch, 1088.
Hayre, *v. pres.* (?) hunt, harry, 2729.
Hayte, *v. inf.* (?) hate, 3050.
Hede, *s.* heed, care, 3191.
Hede, *v. pt.* heeded, 2549.
Heize, *adj.* high, proud, 267, 377.
Heize, *s.* haste, 760, 2514.
Heize, *v. inf.* to raise, 51.
Heizeing, *s.* haste, 3204.
Held, *s.* hill, 3274.
Held, *helden*, *v. pres.* hold, keep, 51, 114.
Held, *v. pt.* healed, 1247, 1325.
Hele, *s.* health, 1231. A.S. *hel*, *haelu*, health.
Hele, *v.* to heal, 2364.
Hele, *v.* to conceal, 166, 2935. A.S. *helan*, Ger. *hüllen*. From the same root come English *hell*, *hull*.
Heled, *v. pt.* healed, cured, 1276, 1320.
Helle fere, *s.* hellfire, 1440.
Helme, *s.* helmet, 190, 2348.

- Hem, *pron.* them, 60, 179.
Heminges, *s.* pieces of deer-hide, 476.
Compare note.
Hende, *s.* hand, 2936.
Hende, *adj.* courteous, 55, 62. Dan.
händig, dexterous; Eng. *handy*.
Hennes, *adv.* hence, 3065.
Her, *pron.* their, theirs, 15, 50.
Her, *adv.* here, 1587, 2766.
Herd, *v. pt.* heard, 3, 99.
Herd, *s.* (?) people, following, 3034.
Here, *pron.* her, 1286; their, 2057,
2380.
Here, *v.* hear, 199, 1873.
Heried, *v. pt.* praised, 2351.
Hert, *s.* heart, 84, 272.
Hert, *s.*—*pl.* hertes, hart, stag, 448,
2520.
Hertbreke, *s.* heartbreaking, useless
labour, 2993.
Hete, *v. pt.* was called, 3297.
Hete, *v. pt.* promised, 646.
Heued, *s.*—*pl.* heuedes, head, 634, 824.
A.S. *heafod*, Old Dutch *hoofd*, head.
Compare Scottish *haffet*, side of the
head.
Heuen, *s.* heaven, 3120.
Hewe, *s.* hue, colour, complexion,
221, 1704.
Hewe, hewen, *v.* hew, cut, 190, 1064.
Heye, *adj.* 1222, same as *heize*, *q.v.*
Heye, *s.* 786, same as *heize*, *q.v.*
Hepeliche, *adv.* contemptibly, 2897.
Hidde, *v. pt.* hid, 1820.
Hider, *adv.* hither, 1094.
Hille, *s.* hill, 377, 2458.
Hing, *v. inf.* hang, 3206.
Hir, *pron.* her, hers, their, 105, 159.
Hir, *adv.* here, 137.
Hird, *s.* (?) people, 166, 3034.
His, *v.* is, 2150.
Hizt, *s.* height, 421.
Hizt, *v. pt.* was called, 1599, 1607.
Hobled, *v. pt.* hobbled, fluctuated,
1161.
Hold, *s.* castle, fastness, 299, 2821.
Holden, *v. inf.* to hold, 51.
Hole, *adj.* whole, sound, 1280, 1872.
Holtes, *s. pl.* woods, forests, 378, 422.
Hom, *s.* home, 211, 1275.
Hond, honde, *s.* hand, 50, 2364.
Hong, *v. pp.* hung, 1797.
Horedom, *s.* whoredom, 862.
Hors, *s.* horse, horses, 172, 210.
Hot, *v. pp.* commanded, 1771.
Hot, *v. pp.* called, 2303.
Hou, *adv.* how, 514, 656.
Hounde, *s.* hound, dog, 446, 500.
Huntes, *s. pl.* huntsmen, 2531.
Husbondmen, *s. pl.* husbandmen, 455.
Huscher, *s.* usher, 632, 641. Fr.
huissier.
Hy, *s.* haste, 766.
Hyde, *s.* hide, skin, 500.
Hye, *pron.* she, 101, 103; they, 355,
2524.
Ich, *pron.* I, 888, 3002.
Ich, *pron.* each, every, 47, 290.
Icham, *v.* I am, 1062, 2074.
Ichaue, *v.* I have, 971.
Ichil, *v.* I will, 1546, 2139.
Ichim, *pron.* = ich him, I him, 1602.
Ichon, *pron.* each one, every one, 825,
1478.
Idel, *adj.* idle,
Ilke, *adj.* same; þat ilke, the same,
2521.
Ille, *adj. and adv.* ill, 137, 1151.
Inne, *s.* inn, hostelry, 1239.
Inne, *prep.* in, 571, 2058.
Intil, *prep.* into, 1386.
Ioie, *s.* joy, 1099, 1680.
Ioieful, *adj.* joyful, 1920.
Ioien, *v. inf.* enjoy, 47.
Iren, *s.* iron, 3324.
Iuel, *adj. and adv.* evil, ill, 831, 3069.
Kare, *s.* care, sorrow, 119.
Ken, kene, *adj.* keen, powerful, bold,
1209, 1855.
Kende, *s.* family, kindred, 2413.
Kepe, *v.* keep, hold, 231, 1150.
Kertel, *s.* kirtle, 1954.
Kidde, *v. pt.* showed, 2415.
Kinde, *s.* nature, family, kindred, 143,
1362.
Kingriche, *s. pl.* kingdoms, 579.
Kinsseman, *s.* kinsman, 1980.
Kis, kisse, *v.* kiss, 2162, 2758.
Kist, kist, kisten, *v. pt.* kissed, 736,
660, 738.
Kipe, *v. inf.* show, 260, 285.
Knaue, *s.* boy, squire, 107, 1700.
Knaue, *v. inf.* know, acknowledge,
781, 2801.
Kne, *s.* knee, 560, 2254.
Kneled, *v. pt.* knelt, 659.
Knizt, kniztes, *s.* knight, knights, 45,
92.
Knizt, *v. pt.* knitted, bound up, 151.
Lad, ladde, *v. pt.* led, 444, 1185.
Laike, *s.* loue laike = amorous play,
2020; A.S. *lacan*, Sw. *leka*, to
play; Eng. *lark*.
Lain, *v. inf.* 236, 472, occurs in the
expression nouzt lain, generally as

- an expletive, with the sense of "not to dispute about the matter," "to tell the truth."
- Lain, *v.* lay, 1187.
- Lan, *v. pt.* left off, 38.
- Las, lasse, *adj. and adv.* less, 1570, 2508.
- Las, *v.* let, 1422.
- Last, *v. pt.* lasted, 891, 3260.
- Lat, *s.* demeanour, 2097.
- Lat, *v.* let, 554, 573.
- Lat, *adv.* late, 695.
- Latoun, *s.* brass or copper, 943. Fr. *laiton*.
- Lawe, lawes, *s.* law, custom, 294, 904.
- Lay, *s.* law, 2227.
- Lay, *s.* lay, music, 551, 1285.
- Layn, *v.* 714, same as lain, *q.v.*
- Layt, *v. inf.* seek, 3052.
- Leches, *s. pl.* physicians, 1114. A.S. *laece*.
- Ledde, *v. pt.* led, 446.
- Lede, *v.* lead, 1559, 2035.
- Lede, *s.* people, occurs generally in the expletive in "in lede," in the sense of "among the people," 64, 65. A.S. *leod*, Ger. *leute*, Dut. *lieden*.
- Lede, *s.* song, 289. Ger. *lied*.
- Lef, *adj.* dear; lief, used like Ger. *lieb*, with the sense "fond of," 1253, 1257.
- Lef, *s.* love, darling, 1881.
- Leißen, *v. pt.* lied, 3219.
- Lele, *adj.* leal, faithful, 170.
- Leman, *s.* sweetheart, lover, 3019, 3303. A.S. *leof*, dear, and man.
- Lende, *v.* land, 53, 2932.
- Leng, lenger, *adv.* longer, 145, 344.
- Lepe, *v.* leap, 1047, 1905.
- Lerd, *v. pt.* taught, 1608. Ger. *lehren*, A.S. *laeran*.
- Lere, *v. inf.* teach, 400, 1259.
- Lernd, *v. pt.* learnt, 279.
- Les, *s.* leash, 446. Fr. *lacqs*; Provençal, *laz*; Lat. *laqueus*, a belt, a snare; Eng. *lace*.
- Les, *s.* lies, lying; generally in the expletive "wipouten les" = without lies, to tell the truth, 32, 63.
- Les, *v. pt.* lost, 1489, 2929.
- Lesing, *s.* lie, deceit, 1007, 1359. A.S. *leasung*, lying; *leas*, false, vain.
- Lete, leten, *v.* let, 501, 637.
- Leteing, *s.* blod leteing = blood-letting, 2192.
- Leue, *adj.* dear, 3214; *comp.* leuer, 358, 544.
- Leue, *s.* leave, permission, 123, 1397.
- Leued, *v. pt.* left, 583.
- Leuedi, leuedy, *s.* lady, 222, 1212.
- Leues, *s. pl.* leaves, 3130.
- Lext, lexst, *v.* liest, tellest lies, 866, 1007.
- Lide, *s.* 1677, same as lede, *q.v.*
- Liif, *s.* life, 88.
- Liifliche, *adj.* lifelike, 2485.
- Likeing, *s.* care, endearment, 1279.
- Lin, *v. pp.* lain, 2909, 3010.
- Linde, linden, *s.* linden, 513, 2039.
- Line, *s.* linen, clothes, 1202, 2816.
- Lioun, lyoun, *s.* lion, 1040, 1444.
- Listneþ, *v. imp.* listen, 402.
- Lite, *adj.* little, 1942.
- Litel, *adj. and adv.* little, 2125, 1322.
- Liue, *s.* life, 916, 1022.
- Liþe, *s.* people, 1640. See lede.
- Liþe, *adj.* pleasant, 707, 1241.
- Liþe, *v.* listen, hear, perceive, 258, 721.
- Lize, *v.* lie, tell lies, 2152, 3212.
- Lizt, *adj. and adv.* light, quick, 1062, 1027.
- Lizte, *v. inf.* to light, fall, 3340.
- Liztes, *s. pl.* liver, lights, 498.
- Lod, *s.* way, journey, 351, 419.
- Lof, *s.* loaf of bread, 382, 869.
- Loge, loghe, *s.* lodge, hut, 1917, 3154. Fr. *loge*.
- Loke, *v.* look, perceive, 735, 838.
- Lond, *s.* land, 91, 143.
- Lordinges, *s. pl.* lords, gentlemen, 402.
- Lores, *s. pl.* teaching, behests, 258.
- Lorn, *v. pt.* lost, 1116; *pp.* 656.
- Louesom, *adj.* lovely, 1202.
- Louwe, *adv.* low, 3340.
- Lou3, *v. pt.* laughed, 1537, 1582.
- Lopely, *adj.* grim, fearful, 1444.
- Luffsum, *adj.* 2816; same as louesom, *q.v.*
- Ly, lye, lyn, *v.* lie, 70, 853.
- Lyoun, *s.* lion, 1040.
- Ma, *adj.* more, 335, 613.
- Mai, *v.* may, 814.
- Maide, *s.* maiden, 2702.
- Maidenhede, *s.* maidenhood, 2134.
- Main, *s.* strength, power, 1083, 1581.
- Maister, *s.* master, 79, 2081.
- Maistresse, *s.* mistress, 102.
- Maistri, maistrie, *s.* mastery, 72, 558.
- Maked, *v. pp.* made, 2965.
- Malisoun, *s.* curse, 3057.
- Man, *s.* used in the indefinite sense of people in general, like Ger. *mann*, Fr. *on*, 109, 252.

- Maner, *s.* manner, 290, 524.
 Manhed, *s.* manhood, 1840.
 Mani, *adj. and pron.* many, many a one, 28, 55.
 Marchandis, *s.* merchandise, 1383.
 Marchaund, marchaunt, *s.* merchant, 1215, 1543.
 Mare, *adj. and adv.* more, 296, 235.
 Markes, *s. pl.* marches, 2710.
 Martirs, *s. pl.* cattle slaughtered at Martinmas for winter provision, 454.
 Masouns, *s. pl.* masons, 2811.
 Mates, *v.* mates (at chess), 315.
 Maugre, *s.* ingratitude, misfortune, 2017, 2951. Fr. *mal gré*, Lat. *male gratum*.
 Maugre, *prep.* in spite of, 2290.
 Mauzt, *s.* might, strength, 2791.
 Mawe, *s.* maw, 507.
 May, *s.* maid, woman, 106, 1336.
 Mayde, *s.* maiden, 1404.
 Mede, *s.* meed, reward, 491, 1419.
 Mekeliche, *adv.* amiably, 168.
 Meld, *v. pt.* mingled in combat, 3270.
 Mele, *v. inf.* speak, 168. A.S. *maelan*, Icelandic, *maela*, to speak.
 Mendi, *v. inf.* to amend, improve, 555, 2760.
 Mene, *v.* tell, report, 21, 1135.
 Menske, *s.* honour, manhood, 2118, 3051. Icelandic, *menska*, virtue, honour. Compare Scottish *mense*, good manners.
 Menstral, *s.* minstrel, 1873.
 Merci, *s.* mercy, favour, 1765, 3302.
 Merkes, *s. pl.* marches, marks, peculiarities, 563, 2234.
 Mes, *s.* mess, meat, 602.
 Mesel, *s.* leper, 3175. Old French, *mesel*, a leper; English, *measles*.
 Messangers, *s. pl.* messengers, 2427.
 Mete, *s.* meat, meal, 541, 589.
 Mete, *v. inf.* meet, 728.
 Meting, meteing, *s.* meeting, encounter, 181, 1316.
 Metten, *v. pt.* met, 2103, 3325.
 Mi, min, *pron.* my, mine, 84, 88.
 Miche, michel, *adj. and adv.* much, great, very, 719, 2094.
 Mileuedy, *s.* my lady, 2073.
 Minne, *v. inf.* (?) to take note of, 563.
 Miri, mirie, *adj. and adv.* merry, merrily, 1832, 3085.
 Miriman, *s.* pleasant man, 1198.
 Mirour, *s.* mirror, 1093.
 Mirpes, *s. pl.* lively tunes, 1254.
 Mis, *s.* wrong, crime, 2760.
 Mis, *v. pres.* misses, lacks, 985.
 Miste, *v. pt.* lacked, 2389.
 Mister, *s.* 1388, al þat mister ware = all that was essential to his business. Old French, *mestier*; Fr. *métier*, occupation; Lat. *ministerium*.
 Mo, *adj.* more, 432, 590.
 Mode, *s.* passion, 1794, 2133.
 Moder, *s.* mother, 753, 861.
 Mold, *s.* mould, earth, 639, 942.
 Mone, *s.* money, 612, 942.
 Monestow, *v.* rememberest thou, 657.
 Morned, *v. pt.* mourned, sorrowed, 2031.
 Morwe, *s.* morrow, 1211, 2089.
 Most, *v.* must, 1490, 2760.
 Mot, *s. pl.* times, 2750.
 Mot, moten, *v.* may, must, 1840, 1754.
 Moun, *v. inf.* moan, sorrow, 229.
 Mouþe, *s.* mouth, 1519.
 Mouzt, *v. pt.* might, 120, 413.
 Mow, *v. pres.* may, must, 199.
 Na, *adv. and adj.* no, not, 722, 818.
 Nam, *v.* = ne am, am not, 722.
 Nan, *pron.* none, 899.
 Nar, *v.* = ne ar, are not, 2453, 2464.
 Nare, *s.* = are, ore; favour, protection, 2135.
 Naru, *adj.* narrow, 1942.
 Nas, *v.* = ne was, was not, 145, 161.
 Nay, *neg. part.* nay, no, 624, 1509.
 Ne, *adv.* not, 1551, 1749.
 Nede, *s.* need, want, necessity, 814, 1722.
 Neize, *adj., adv., and prep.* nigh, near, 269, 1164, 3016.
 Neized, *v. pt.* approached, 375.
 Nekbon, *s.* neckbone, 1480.
 Nem, *s.*—see Em.
 Nende, *s.*—see Ende.
 Ner, *v.* = ne wer, were not, 1551.
 Nes, *v.* = ne wes, was not, 2215.
 Nevou, *s.* nephew, 737.
 Nil, *v.* = ne wil, will not, 2705.
 Nis, *v.* = ne is, is not, 997, 2993.
 Nist, nisten, *v.* = ne wist, ne wisten, knew not, 246, 370.
 Nizen, *num. adj.* nine, 364, 1160.
 Nobleliche, *adv.* nobly, 1536.
 Noiþer, *pron.* neither, 3233.
 Nold, *v.* = ne wold, would not, 1634, 2823.
 None, *s.* noon, 890, 2056.
 Nore, *s.* = ore, favour, protection, 2004.
 Not, *v.* = ne wot, know not, 92.
 Notes, *s. pl.* tunes, melodies, 572, 1887.
 Nou, *adv.* now, 2966.
 Noubles, *s.* for noumbles, numbles, 491.

Noþer, 1852, no noþer = none other, no other.

O, *indef. art.* a, 408, 423.

O, *prep.* of, on, in, 210, 587.

O, *interj.* oh! 2755.

Obade, *v. pt.* awaited, 957.

Offred, *v. pt.* offered, made an offering of, 1103.

Ofsent, *v. pt.* sent for, 3240.

Oftake, *v. imper.* overtake, surprise, 2585.

Oftore, *v. pp.* torn off, 1956.

Oftviȝt, *v. pp.* twitched off, torn off, 1952.

Ogain, ogayn, *adv. and prep.* again, against, 238, 850, 1180.

On, *adj.* alone, 1309, 1658.

Onan, *adv.* anon, 117.

Opon, *prep.* on, upon, 348, 2316.

Ore, *s.* = are, favour, protection, 276.

Oule, *s.* owl, 3032.

Our, *pron. gen.* of us, 1019, 2904.

Oure, *pron.* ours, 156.

Ous, *pron.* us, 360, 467.

Oway, *adv.* away, 18, 490.

Owen, *adj.* own, 2706.

Owest, *v.* ought'st, 2724.

Owhen, *adj.* own, 248, 720.

Oȝain, *adv. and prep.* again, against, 850, 180.

Op, *s.* oath, 2880.

Oþer, *conj.* either, 461.

Oþerloker, *adv.* comparative of oþerliche, otherwise, 1991.

Palfrey, *s.* palfrey, 2074.

Palle, *s.* white cloth, 568, 2843.

Pan, pane, panes, *s.* cloth, clothes, 301, 569, 994.

Pans, *s.* pennies, money, 336, 338.

Pard, *v. pt.* pared, sliced, 542.

Parti, *s.* 3236—þe parti Canados tok he = Canados took the opposite side.

Paulouns, *s. pl.* pavilions, tents, 3077, 3127.

Pece, peces, *s.* piece, pieces, 1086, 1456.

Pelt, *v. pt.* poured, 1520.

Pende, pended, *v.* belong, belonged, 1383, 1090.

Pens, penis, *s. pl.* pence, money, 432, 420.

Pes, *s.* peace, 30, 61.

Pin, pine, *s.* pain, torment, 3008, 2667.

Piȝt, *v. pt.* stuck, pierced, 206.

Plaiden, playden, *v. pt.* played, dallied, 2617, 2439.

Plawe, *s.* play; in plawe = amiably, 3101.

Playing, *s.* amorous sport, 1744.

Pleyd, *v. pt.* played, 346.

Plizt, *s.* faith, troth; a plizt, on my faith, in troth, 888, 2331.

Plizt, plizten, *v. pt.* plighted, 2938, 3005.

Pointes, *s. pl.* points of skill, 1261.

Polk, *s.* puddle, marshy spot, 2865, 2886.

Pouer, *adj.* poor, 39, 639. Fr. *pauvre*.

Pouerte, *s.* poverty, 2262.

Praiden, *v. pt.* prayed, 2283.

Praieþ, *v.* pray, 2075.

Pray, *s.* prey, booty, 2511, 2314.

Preise, *v.* praise, 407.

Pres, *s.* press, stress of battle, 57.

Presant, *s.* present, gift, 825.

Prest, *adv.* quickly, 3145.

Preye, preyd, *v.* pray, prayed, 2136, 60.

Pride, *s.* spleen, 475.

Priis, *s.* fame, distinction, 51, 1212.

Priis, *s.* the trumpet-call blown at the death of the stag, 2749.

Prise, *s.* famous fight, 42.

Prise, *v.* praise, 1340.

Prisoun, *s.* prison, 881, 1638.

Priue, *adj.* private, confidential, 2074, 2079.

Prout, *adj.* proud, magnificent, 854.

Quaþ, *v. pt.* quoth, said, 607, 1061.

Queld, *v. pt.* killed, 1075. A.S. *cwellan*.

Quen, quene, *s.* queen, 1773, 1201.

Queynt, *s.* *pudenda muliebra*, 2254.

Quik, *adv.* quickly, soon, 1591.

Quirre, *s.* quarry, 499.

Quite, *v.* requite, repay, 2258.

Quite, *adj.* quit, 2919.

Raches, *s. pl.* dogs, 2470.

Rad, radde, *v. pt.* advised, set forth, 510, 1347.

Rade, *s.* road—on rade, on their way, 801; of rade, from the roads, 955.

Rade, *v. pt.* rode, 179, 1030.

Raf, *s.* (?) booty, plunder, 328.

Raft, *v. pt.* bereft, robbed, 1220.

Ransoun, *s.* ransom, tribute, 935. Fr. *rançon*, from Lat. *redemptio*.

Raundoun, *s.* violence, 1036.

Raunsoun, 983. See Ransoun.

Rauȝt, *v. pt.* reached, gave, 308, 623. A.S. *raecan*, to reach. Compare Scot. *rax*.

Rawe, *s.* row, 504, 779.

- Raþe, *adv.* quickly, 440, 1745.
 Reche, *v.* reckon, care for, 2152.
 Rede, *adj.* red, 2404.
 Rede, *s.* resolve, counsel, 139, 981.
 Rede, *s.* (?) entrails, 489.
 Rede, *v.* advise, counsel, set forth, 3, 1258.
 Redi, redy, *adj.* ready, 259, 798.
 Redily, *adv.* readily, 611; redyli, 1523.
 Reles, *s.* kind, description, 1356.
 Renoun, *s.* renown, 2853.
 Repaire, *v.* to return, 2735.
 Reped, *v. pt.* (?) robbed, despoiled, 28.
 Rered, *v. pt.* reared, raised, 173, 1391.
 Res, *s.* attack, 28.
 Resoun, *s.* reason, 2023.
 Reued, *v. pt.* robbed, 3304.
 Rewe, *v.* (used impersonally with the accusative to denote sorrow), grieve, hurt, 194, 227.
 Rewe, *v. pt.* rowed, 1655, 1656.
 Reweful, *adj.* rueful, sad, 578.
 Rewþe, *s.* sorrow, sad tidings, 199.
 Richeli, richeliche, *adv.* richly, handsomely, 1662, 1434.
 Ride, *v. inf.* to rid, get quit of, 1347.
 Rigge, *s.* back, 494. Ger. *rücken*.
 Rike, *adj.* rich, costly, 1226.
 Ritt, *v. pt.* cut up, 479. Ger. *ritzen*.
 Riue, *s.* bank, 1173, 1369. Fr. *rive*.
 Riue, *v. inf.* go, fare, 920.
 Riure, *s.* river, 1884.
 Riȝt, *v.* adjust, set right, 479, 489.
 Rode, *s.* rood, crucifix, 1766, 1796. A.S. *ród*.
 Romaunce, *s.* romance, 1258.
 Ros, *v. pt.* rose, 712, 1315.
 Rote, *s.* root, 1485.
 Rote, *s.* a musical instrument, hurdy-gurdy, 1853. Old Fr. *rote*, a hurdy-gurdy. *Roterie*, a song.
 Roume, *s.* room, space; a roume = a little way off, 2355.
 Roun, *s.* secrecy, 3, 945.
 Roun, *s.* runic writing, 2040.
 Roun, *s.* trumpet-call, 510.
 Roun, *v.* whisper, discourse secretly, 169.
 Rouȝt, *v. pt.* recked, cared, 1133, 1246.
 Rowe, *adj.* rough, 685.
 Rowe, *s.* row, 504.

 Sa, *adv.* so, 611.
 Sadel, *s.* saddle, 2888.
 Sain, *v. inf. and pp.* to say, said, 1682, 3220.
 Sain, *v. pp.* seen, 466, 1311.
 Sake, *s.* guilt, blame, 2138, 2231.
 San, *prep.* without, 2253. Fr. *sans*.
 Sand, *s.* message, 1891.
 Sand, *s.* pity, mercy, 2351.
 Sare, *adj. and adv.* sore, bitter, 216, 2141.
 Saun, *prep.* without, 889, 1065.
 Sauȝt, *v. pp.* reconciled, 2793.
 Sauȝtening, *s.* reconciliation, 1805.
 Sayn, *v. inf.* to say, 826.
 Scaped, *v. pt.* escaped.
 Scarlet, *s.* a mantle of scarlet cloth, 687, 1269.
 Schadowe, *s.* shadow, 2104.
 Schaftes, *s. pl.* lances, 885.
 Schake, *v. inf.* shake, 885.
 Schal, schalt, *v.* shall, 621, 859.
 Schaltow, *v.* shalt thou, 356.
 Schame, *s.* shame, 3190, 3194.
 Schamed, *v. pt.* wronged, 2982.
 Schameliche, schamely, schamly, *adv.* shamefully, 1474, 2895, 3289.
 Schar, schare, *v. pt.* cut, 474, 488.
 Schawe, *v. imper.* show, 3097.
 Sche, *pron.* she, 79, 99.
 Scheld, scheldes, *s.* shield, 886, 1043.
 Schene, *adj.* beautiful, 756, 1330. Ger. *schön*.
 Schent, schende, *v. pp.* shamed, 1474, 3289.
 Scheres, *v.* cuts, carves, 602.
 Schewe, *s.* show; san schewe = without being shown, 2253.
 Schewe, *v.* show, 671, 1565.
 Schille, *adv.* loud, shrill, 3284.
 Schilling, schillings, *s.* shilling, 314, 433.
 Schip, schippe, schippes, *s.* ship, 298, 956, 1014.
 Schipman, schipmen, *s.* sailor, crew, 929, 1168.
 Scholders, *s. pl.* shoulders, 1557.
 Schon, *s. pl.* shoes, 3296.
 Schon, *v. pp.* shone, 2538.
 Schorn, *v. pp.* cut, 1485.
 Schortliche, *adv.* shortly, 1004, 1136.
 Schour, *s.* shower, 1936, 1937.
 Schul, *v.* shall, 47, 1035.
 Schuld, *v.* should, must, 938, 1108.
 Schulter *s.* shoulder, 497.
 Schlauder, *s.* slander, 2145.
 Scrite, *s.* script, writing, 1944.
 Se, *s.* sea, 348, 1097.
 Se, sen, sene, *v. inf.* to see, 69, 1777, 3215.
 Sede, *v. pt.* said, 1006, 3166.
 Seis, *v.* say, 2147.
 Seistow, *v.* sayest thou, 2950.
 Seize, seyze, seyzen, *v. pt.* saw, 445, 492, 3131.

- Seken, *v. inf.* to seek, 2606.
 Sellike, selli, selly, *adj.* strange, remarkable, 1224, 1363, 2734.
 Seluen, *pron.* self, 3042, 1425.
 Semblaunt, *s.* semblance, guise, mien, 2057, 3041.
 Semes, semeþ, *v.* seems, 2097, 2131.
 Semly, *adj.* seemly, comely, fair, 12, 1891.
 Sen, *v.* same as se, *q.v.*
 Senten, *v. pt.* sent, 512.
 Seriaunt, *s.* servant, 463; *pl.* seriance, 708, 740.
 Ses, *v. pres.* seest, 2933.
 Sete, *s.* seat, 561, 1252.
 Sete, *v. pt.* sat, 549.
 Sex, *adj. num.* six, 330.
 Seyd, *v. pt.* said, 100, 672.
 Seyl, *s.* sail, 1696.
 Seylden, *v. pt.* sailed, 1013.
 Seyst, *v.* sayest, 2146.
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 Sepþen, *adv. and conj.* then, since, 671, 1139.
 Sibbe, *s.* relation, 722.
 Sigge, *v.* say, 1367.
 Sike, *adj.* sick, 3126.
 Siker, *adj.* sure, 2067.
 Sikerly, *adv.* surely, 534, 3237.
 Sikeþ, *v. pres.* sighs, 2621.
 Sinne, *s.* sin, 2546, 2665.
 Site, *s.* sorrow, 1940.
 Sitt, *v. inf.* sit, 910.
 Siue, *s.* sieve, 1946.
 Sipe, *s.* time, times, 960, 964.
 Sizt, *v. pt.* sighed, 772.
 Sket, skete, *adv.* quick, quickly, 559, 896.
 Skil, *s.* cause, reason, 2635.
 Sla, *v. inf.* slay, 2763.
 Slawe, *v. pp.* slain, 755.
 Sle, slen, *v. inf.* slay, 767, 1754.
 Sleize, *adj.* sly, cunning, 271, 379.
 Slepe, *s.* sleep, 2515.
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 Slo, *v. inf.* slay, 430, 775.
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 Smot, *v. pt.* smote, 495, 869.
 Snoweing, *s.* snow, 1555.
 Socour, *s.* succour, 118, 3284.
 Solas, *s.* entertainment, 2856.
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 Sonne, *s.* sun, 2543.
 Sonnebem, *s.* sunbeam, 2537.
 Sori, *adj.* sorry, 2161, 2592.
 Sorwe, sorwen, *s.* sorrow, pain, 578, 368.
 Soster, *s.* sister, 720, 1194.
 Soun, *s.* song, melody, 1874, 2857.
 Sounde, *adj.* sound, whole, 1872, 1892.
 Soþ, soþe, *adj.* true, 1593, 2275.
 Soþ, soþe, *s.* sooth, truth, 2206, 2882.
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 Speche, *s.* speech, 1489.
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 Spede, *v.* to hasten, 812.
 Spede, *v.* speed, 1631, 2266.
 Speke, *v. inf.* speak, 811, 837.
 Spelle, *s.* speech, 2768, 3091.
 Spere, *s.* spear, 1446, 1454.
 Spie, *s.* spy, 3138.
 Spilden, *v. pt.* destroyed, 40.
 Spille, *v. inf.* to destroy, spill, 396, 1768.
 Spon, *s.* linden spon = slip of linden wood, 2039.
 Spourge, *v. inf.* purge, purify, 2226.
 Spoused, *v. pt.* espoused, married, 1705, 2679.
 Spouseing, *s.* espousal, 1649.
 Sprong, *v. pt.* sprung, went, 22.
 Squier, *s.* squire, 1643.
 Stabled, *v. pp.* established, resolved, 112.
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 Stan, *s.* stone, 115.
 Stap, *v. pt.* stepped, 2865.
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 Stede, *s.* place, 1163.
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 Stele, *v.* (?) steal, 2937.
 Stere, *v.* guide, manage, 2571.
 Stern, *adj.* strong, 2347, 2723.
 Stert, *v.* spring, start, 2977.
 Steuen, *s.* (?) voice, 2937.
 Stiel, *s.* steel, 3324.
 Stifles, *s. pl.* kneecaps, 487.
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 Stird, *v. pt.* bestirred, 1082.
 Stirops, *s.* stirrups, 3261.
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 Sty, styes, *s.* way, steps, 400, 2512.
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 Swete, *s.* sweat, 2904.
 Swete, *adj.* sweet, dear, pleasant, 631, 1866.
 Swiche, *pron.* such, such a one, 181, 699.
 Swink, *s.* labour, trouble, 1116, 1659.
 Swipe, *adv.* quickly, soon, exceedingly, 165, 1861.
 Swopen, *v. pp.* swept, 2193.
 Swouned, *v. pt.* swooned, 105.

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 Treupe, *s.* troth, faith, 2938, 3005.
 Trewe, *adj.* true, 93, 110.
 Trewely, *adv.* truly, 2675.
 Trewes, *s.* truce, 111.
 Trinite, *s.* trinity, 1462, 2120.
 Trowe, *v.* trust, believe, 3072, 3106.
 Truwage, *s.* tribute, 947, 992.
 Turnament, *s.* tournament, 65, 68.
 Tva, *adj. num.* two, 2771; tvai, 1695.
 Tvelmoneþ, *s.* twelvemonth, 2508.
 Tventi, *adj. num.* twenty, 304, 314.
 Tviis, *adv.* twice, 828.
 Tvin, tvinned, *v.* separate, 1671, 2694.
 Tvo, *adj. num.* two, 107, 495.

Vailed, *v. pt.* availed, 1448.
 Vair, *s.* weasel's fur, 1381.
 Vene, *s.* vein, 2214.
 Veneri, venery, *s.* hunting, the chase, 296, 536.
 Venimed, *v. pt.* poisoned, 1526.
 Vertu, *s.* virtue, effect, 1894.
 Vnbliþe, *adj.* sad, unpleasant, 240, 2872.
 Vncouþe, *adj.* unknown, 1290.
 Vnderstond, vnderstode, *v.* know, apprehend, 1072, 1308.
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 Vnlizt, *adj.* heavy, 419, 1039.
 Vnrede, unride, *adj.* great, powerful, 2722, 2366.
 Vnselde, *adv.* not seldom, 2313.
 Vnsete, *adj.* intolerable, 1238.
 Vnsounde, *adv.* painfully, 1175, 3342.

- Vnswete, *adj.* unpleasant, 968.
 Vnwinne, *adj.* invincible, 1235.
 Vsen, *v.* carry on, 2181.
- Wa, *s.* woe, sorrow, 2769.
 Waked, *v. pt.* awoke, 2553.
 Waged, *v. pt.* pledged, 1011.
 Wate, *v.* know, 2093.
 Waite, *v.* guard, 3038.
 Waited, *v. pt.* lay in wait for, 2175.
 Wald, *s.* forest, 2813.
 Wald, *v. pt.* would, 23, 114.
 Walles, *s. pl.* walls, 70, 3176.
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 War, *adj.* wary, prudent, 1377.
 Waraunt, *s.* warranty, 1539.
 Ware, *v. pt.* were, 1791.
 Warld, *s.* world, 1270.
 Wat, *v. pt.* wetted, 2866.
 Wawe, *s.* wave, 371.
 Wayleway, *interj.* alas! 100, 1140.
 Wedde, *s.* stake, 320.
 Wedde, *v. inf.* marry, 157.
 Wede, *s.* dress, 653, 1512.
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 Wen, wene, *v.* ween, think, 17, 1781.
 Wende, *v. pt.* weened, believed, 33, 860.
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 Were, *v.* wear, 2238.
 Were, *v.* guard, screen, 2543.
 Wering, *s.* military force, 2304.
 Werk, *s.* work, 2831.
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 Wern, *v.* warn, 1367.
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- Whare, *adv.* where, 2012.
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 Whende, *v. pt.* weened, believed, 1580.
 Wher, *adv.* where, 529.
 Wheper, *pron.* which of two, 315, 1022.
 Whi, *adv.* why, 1018, 1768.
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 Wick, *adj.* ill, difficult, 775.
 Wide, *s.* the open sea, 1013.
 Wiif, *s.* wife, spouse, 248, 2582.
 Wiis, *adj.* wise, shrewd, 1270.
 Wikes, *s. pl.* weeks, 1695.
 Wil, wille, *s.* will, wish, 907, 979.
 Wil, wille, *v.* will, 140, 670.
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 Win, winne, *v.* win, 72, 565.
 Winde, *s.* wind, storm, 372, 386.
 Wining, *s.* gain, winnings, 380, 3006.
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 Witt, *v. pt.* blamed, 369.
 Wiue, *s. dat.* to wife, 2662, 2896.
 Wiue, *v. inf.* to marry, 1367.
 Wipalle, *adv.* withal, 1939.
 Wiphald, *v. imper.* withhold, 993.
 Wipinne, *adv. and prep.* within, 84, 1871.
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 Wist, *adj.* brave, spirited, 90, 795.
 Wist, *s.* creature, 1687.
 Wistly, *adv.* quickly, 880, 3229.
 Wo, *s.* woe, sorrow, 39, 3055.
 Wode, *s.* wood, 1845, 1909.
 Wode, *adj.* mad, wild, 371, 1580.
 Wok, *v. pt.* woke, was awake, 2616.
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 Wroþ, *adj.* wroth, angry, 1739, 2905.

Y, *pron.* I, 764, 811.
 Ybroken, *v. pp.* broken, 2901.
 Yclad, *v. pp.* clad, 2843.
 Ycleped, *v. pp.* called, 1674.
 Ycorn, *v. pp.* chosen, appointed, 2280.
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 Yfalle, *v. pp.* fallen, 1937.
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 Yuere, *s.* ivory, 1888.
 Ywis, used as an adverb = surely, 17, 989.
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 Ywrouþt, *v. pp.* wrought, prepared, 459, 1683.

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 þede, *s.* people, 1386.
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 þole, *v. inf.* suffer, bear, 23.
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 þore, *adv.* there, 280, 2984.
 þra, *adj.* zealous, brave, 615.
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 þeme, *v. inf.* guard, protect, 1964.
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 þern, *adv.* quickly, 3065.
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 3ing, *adj.* young, 2302.
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 3ore, *adv.* readily, 2182.
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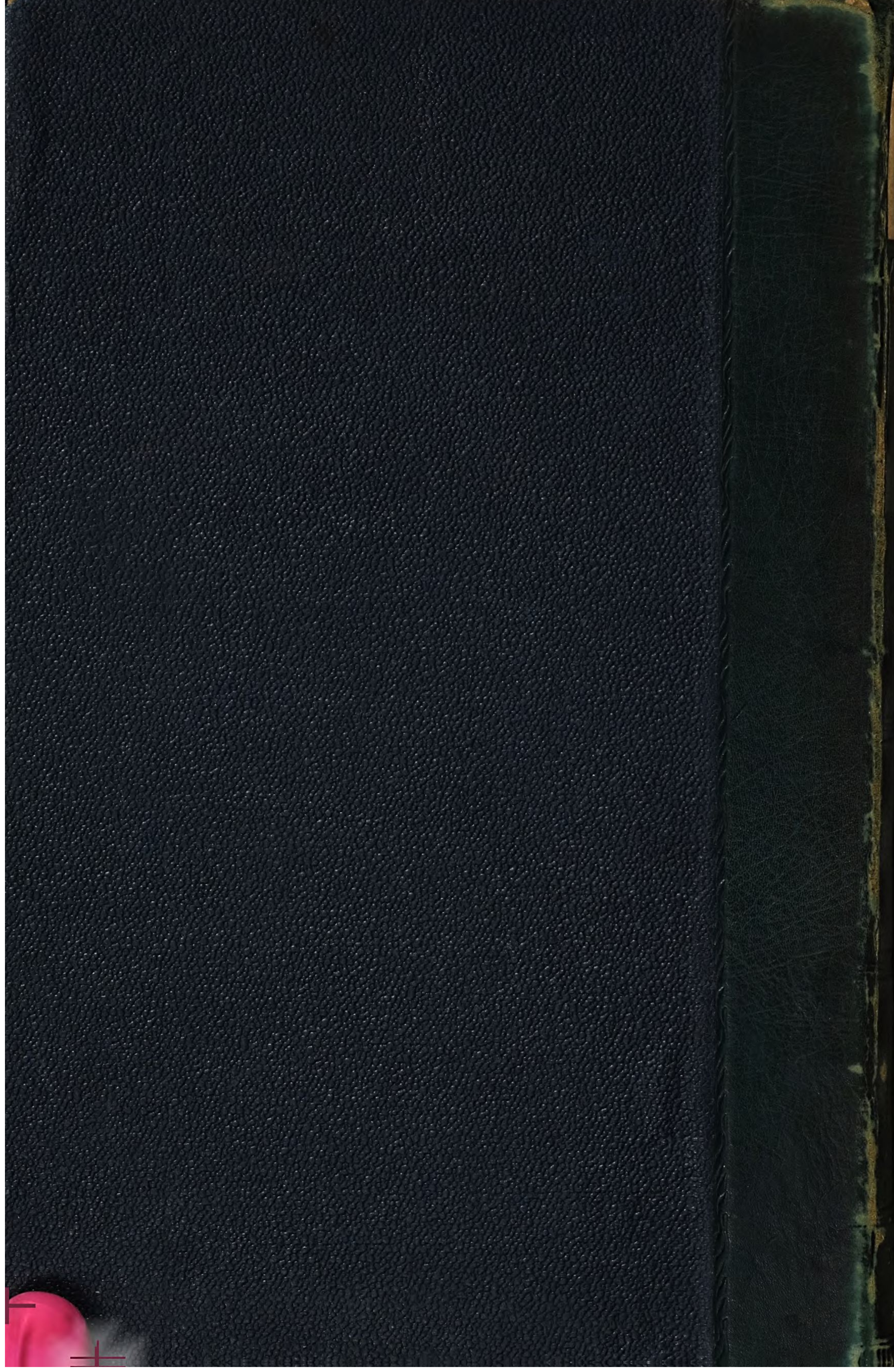
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